

# THE CONGREGATIONALIST

Boston Thursday 20 July 1899



PLYMOUTH ROCK—IN ITS MODERN GUISE

*NEXT to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth two centuries and a half ago are destined to influence the future of the world. The spiritual thirst of mankind has for ages been quenched at Hebrew fountains; but the embodiment in human institutions of truths uttered by the Son of Man eighteen centuries ago was to be mainly the work of Puritan thought and Puritan self-devotion. Leave New England out in the cold! While you are plotting it, she sits by every fireside in the land where there is piety, culture and free thought.—FROM JAMES RUSSELL LOWELL'S ESSAY, "IN NEW ENGLAND TWO CENTURIES AGO."*



## Education

Drury College graduated a class of thirteen from the college and twenty-one from the academy. The attendance for the last year was 325. Rev. C. H. Patton, D. D., and B. F. Hobart, Esq., of St. Louis and D. M. Noe of Springfield were elected trustees. President Fuller's baccalaureate was on The Determination of Duty. Addresses were made by Rev. Messrs. A. F. Sherrill, W. M. Jones and C. H. Patton. Since last year there has been erected an annex to McCullagh Cottage for the use of the Conservatory of Music, and some funds are in hand for the projected science building.

The eleventh year of Pomona College, located at Claremont, Cal., found fitting culmination in the successful Commencement, which began with the able baccalaureate sermon by President Ferguson. The address to the college societies was given in the evening by Rev. C. R. Brown, D. D. Diplomas were presented to twelve graduates and appropriate farewell words were spoken by President Ferguson. The position of Pomona College is illustrated by the fact that of the graduating class four are Episcopallians, one of whom is preparing for the ministry of that church, two are Methodists, one a Presbyterian and one a Baptist. Rev. W. F. Day, D. D., presided at the after dinner meeting. James T. Allen, Ph. D., of the State University spoke for the alumni. Dr. S. A. Norton of San Diego represented the trustees. Editor Charles T. Lummis, in an entertaining address, presented the college a fine portrait of the late Prof. John Comfort Fillmore, whose attainments gave him an international reputation. Supt. John L. Maile voiced the impressions of a new comer and presented the greetings of the churches. Since Jan. 1 \$48,000 have been secured, of which \$28,000 were pledged in Southern California. The Pearsons Hall of Science, costing \$25,000, adds much to working facilities. A young woman's cottage and gymnasium are in sight. Efforts will be made for endowment funds until the sum of \$200,000 is reached.

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# THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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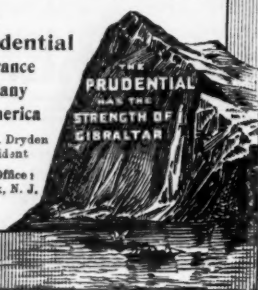
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SUMMARY OF ASSETS.	
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Real Estate	1,759,249.74
United States Bonds	1,300,500.00
State Bonds	26,500.00
City Bonds	790,511.83
Rail Road Bonds	1,356,630.00
Water Bonds	90,800.00
Gas Stocks and Bonds	172,657.00
Rail Road Stocks	4,096,194.04
Bank Stocks	339,450.00
Trust Co. Stocks	91,500.00
Bonds and Mortgages, being 1st lien on Real Estate	248,498.33
Loans on Stocks, payable on demand	121,025.00
Premiums uncollected and in hands of Agents	533,983.09
Interest due and accrued on 1st January, 1899	50,034.18
	\$12,161,164.79

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,045,577.00
Reserve for Unpaid Losses and Claims	686,705.43
Net Surplus	4,427,802.33
	\$12,161,164.79
Surplus as regards policy holders	\$7,427,802.33
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Rev. W. C. STITT, Secretary.  
W. C. NTURGER, Treasurer.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.



# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 20 July 1899

Number 29

## A Few of Next Week's Features

THE OBLIGATION OF CONGREGATIONALISM TO ADD ZEAL TO KNOWLEDGE. By Rev. Charles R. Brown, D. D.

ANOTHER OF PETER MACQUEEN'S LETTERS from the Philippines.

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### Old Men Who See Visions

It is always gratifying to find old men keeping step with the times—not necessarily taking up with the latest dictum of criticism, but preserving an open mind and believing in the constantly unfolding revelation of God to the seeking soul. We have noticed among the attendants at the Harvard Summer School of Theology Rev. Edward Robie, D. D., of Greenland, N. H., who is well on toward the eightieth milestone of life and has nobly shepherded one flock in a quiet little town for nearly fifty years. He seemed to be among the

most attentive and appreciative listeners to the notable lectures being delivered, and his presence there may be construed as indicating sympathy with progressive thought, even though he might not accept all the individual opinions advanced. It was one of the most beautiful characteristics of the late Dr. Samuel Harris, whose career was sketched by his nephew in our paper last week, that up to the very end of his life, long after the demands of the classroom had ceased, he was still a reverent and hopeful student. In private conversation, only a few weeks before his death, he expressed himself to us as untroubled by the movement of modern thought and the conclusions of criticism. He was confident that the fundamentals could not be shaken. His old students, who remember his brief prayers before his lectures, will recall his fondness for the Pauline expression, "the light of the knowledge of the glory of God in the face of Jesus Christ." Surely one who has seen that light, be he learned or illiterate, has a sure foundation for his faith.

### The Part of Music in Worship

Jowett once wrote to a friend, respecting some problem involving liturgical reform: "The boys of the choir should be boarded and carefully educated. It is a duty we owe them for demoralizing them by familiarity with the service." If we apprehend the sense of this remark and assume it to be seriously meant and not a bit of irony—of which Jowett was so fond, it would seem to enforce the same lesson that Dr. Alexander McKenzie set forth before the students of the New England Conservatory of Music at the recent Commencement. He pleaded with them to be sincere in their work as singers, never to sing that which they did not believe, to refuse to be mere machines hired to make melody and therefore indifferent to the meaning or the spirit of their utterances. In each of these injunctions there is food for thought, not only for those who lead in song in worship, but also for those who are led. Familiarity with a liturgy breeds indifference to it—unless the will is disciplined. The rhythm of a tune often will tempt one to sing opinions that one rejects or even abhors, and persistence in either course hardens the heart and destroys the spiritual sensitiveness, without which the Holy Spirit is unrecognized when he appears.

### Where Criticism Is Most Effective

We frequently receive letters criticising our missionary societies. Many of them are suggestive and would be helpful to the officers of the societies if expressed in a friendly spirit. Some of them are based on misconceptions due to want of study of the organizations. Others propose experiments whose value cannot be determined before they are tried. Others

still are prompted by undefined dissatisfaction. Many of these letters ought not to be given to the public till they have been seen by the officers of the societies. Why not send your criticisms directly to these officers? The directors have many difficult problems. They may not be as hospitable to new plans as they would be if they had not seen so many plans fail. But it is only fair to those who give their time without compensation, and often a good deal of money in addition, that they should have the benefit of all helpful suggestions and the right to express their opinions on suggestions not likely to prove helpful before these are published. It is also the part of real helpers in benevolent work to uphold what is being done with honest purpose unless they can intelligently suggest better things. The man who generously seeks to advance missions need not fear to write to missionary societies which he supports his full and frank convictions concerning their management.

### Future Reward and Punishment

If men could sit in judgment—as some assume to do—the majority of them would pronounce in the abstract amnesty for the whole race. In the concrete they would pronounce sentence against those who had offended their own feelings or of whom they disapproved. Fortunately for the welfare of the universe final awards do not depend on men's feelings but on the divine wisdom. Some years ago there appeared in the *Friend* an account by a Friend of his visit to John G. Whittier in company with Dr. Leonard Withington of Newbury. The conversation turned on Whittier's poem on The Eternal Goodness and the impression arising from it that he was a Universalist. Whittier said that he had been misunderstood as to his views of future punishment and added:

No matter what my wishes may be, or what my feelings are on the subject, I leave the whole thing to the law and the testimony, and when I go there I find the words of God are contrary to my feelings, for they do teach the rewards of the righteous and the punishment of the wicked, and I accept the teachings.

### Dissipation or Enrichment

Summer rest may dissipate or enhance our attainments in the life with Christ. If we put off with our work the habit of prayer and meditation, if we regard the places to which we travel as waste and heathen countries in which we have no obligations of witness or worship, if we consider the men we meet simply as means for our service or amusement—Christ, who cares for all places and loves all men, will be little likely to give himself to us in full companionship. We may come home with some degree of bodily and mental refreshment, but spiritually we shall have retrograded, and shall need to take up our Christian life with long arrears of work before us. But if we look upon God's presence as

the joy of absence, as it is the crown of home; if we care for men because he loves them, and try to get into sympathy with their life and thought because it is a part of his interest; if we enjoy the world not only for its novelty or beauty, but because it teaches us something new of God's thought and taste; if new experiences are new enjoyments of his companionship and glimpses of the brotherhood of man—we shall come back to our common tasks enlarged and deepened, and with new strength to make our lives count in the work to which we are called and helpful to those about us. This does not mean, of course, continuation of an outward routine, but of an inward life. The method of service is to be changed, but the life will manifest itself. A true Christian no more thinks of taking a vacation from faith and brotherly kindness than he does of leaving sleep and appetite behind him when he leaves home for his summer rest.

### What Is Spirituality

Is this generation of Christians unspiritual? We have been asked this question. Signs that this is an unspiritual age are often pointed out: the fewness of additions to the churches, declining attendance at public worship, growing indifference to the Lord's Day, vanishing family altars, decrease of private devotion. An English bishop, after a recent visitation of his diocese, found evidence that interest in the churches had fallen off extensively during the last twenty years. He noted three chief causes: devotion to amusements, ambition to increase property rather than to improve character, and engrossing interest in secular studies with the chief purpose to get gain through better disciplined minds. He thought the public schools fostered this aim. It will be conceded by many that the controlling desire of the Christian world today is not to attain to the spiritual life.

What is spirituality? It is seeing and knowing God, who is a spirit. It is living under the control of the impulses which guided the Son of God in the flesh. Paul was a profoundly spiritual man because his constant experience was described by his saying, "I live; and yet no longer I, but Christ liveth in me." Spirituality depends on the sense of the reality of the spiritual world. When the commands of God, his revelation and even his existence are subjects of speculation, the life cannot be illumined by his presence or responsive to it.

To see God is to feel our distance from him, and that distance is made by our sin. To know God is to be brought near to him, and that includes forgiveness for our sins. He is revealed as our Father through Jesus Christ and only through him. His perfect manhood reveals God, and to relive his life is to know the Father as the Son has revealed him. That we reproduce that life so imperfectly is no reason for discouragement, for Jesus Christ not only opens and shows the way to God, but gives power to walk in it and more life with more experience in that way. He is more to his disciples than any man could be, even their dearest friend—more than all men. For he has brought them, as sinners, into touch with God, and they know it. Call that

service expiation if you will, though that word is not in the Bible, or atonement, though that word is not in the Revised Version of the New Testament, or propitiation, or redemption through his blood. Whatever you call it, it is nothing to you till you know it by experience. Then you know you are at peace with God because your trust in Christ is reckoned for righteousness, and is constantly becoming righteousness more complete through growing knowledge of him whose life you seek to reproduce. Then you know that he is the Way, the Truth and the Life, the one Mediator between God and man. That is spirituality, a word which Christ never used, though what we mean by it he called life eternal and described it as knowing the true God and Jesus Christ, whom he sent into the world.

The Scriptures give such knowledge to those who seek for it in them. Christians, then, will study the Scriptures that they may grow spiritually-minded. They will seek the guidance of the Holy Spirit, who as certainly guides believers of this time into all truth as he did those who founded the Christian Church. They will study sympathetically the experience of those in all the ages since then who have shown profound knowledge of that truth. They will mingle and worship habitually with those who seek, as they do, to know the true God. For not all truth is yet revealed, and none of it is likely to be more important and inspiring than what the Holy Spirit is now disclosing to believers through the life of our own time. When God is real and Christ is real to us, then sin and forgiveness are realities; the other world absorbs this world till both become one, and ours is the risen life in Christ.

No devices will draw people into the churches and hold them there unless they are means which awaken desire for spiritual life or offer some satisfaction to that desire. Other attractions are deceptive, and the people instinctively feel that they are. They may come for a time for what they can get; but they tire of insincerity, for they know the church is not doing what it was created to do. Ministers who do not know by experience what is deliverance from the power of sin through Jesus Christ are not sent to preach the gospel, and cannot preach it.

But it is not necessary for any one to wait for a spiritual age in order to be spiritual. The means are at hand to see and know God. He is now seeking those who worship him in spirit and in truth. They will find him in this busy world, in the midst of its daily duties. The Christian Scientist says matter is not real; the only sin is believing that sin is; things which are seen do not exist; things which are not seen are the only realities; there is no such thing as death. The materialist says spirit is not real; things which are seen are the only realities; therefore let us eat and drink, for tomorrow we die. Christianity says both are real. But the things which are seen are temporal, while the things which are not seen are eternal; therefore let us use temporal things to clarify our vision of eternal things. Seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Any one who will may know what spirituality is through experience.

### Japan—a Peer

Last Monday Japan took her place among the acknowledged great Powers, and her right to exercise one of the most cherished functions of statehood was for the first time formally acknowledged by the dominant nations of Christendom. Then for the first time foreigners lost all extra-territorial rights and came under the jurisdiction of Japanese courts. Then, in turn, foreigners—as a *quid* received for the *quod* given—acquired the right to travel, settle and trade in all parts of the empire.

This is a marked step forward in the history of the Orient. For the first time in history the white-skinned, Christian peoples have put their personal and property rights unreservedly in the hands of men who are yellow-skinned and non-Christian, men whose legal code in so far as it is modern is an accretion rather than a growth. On the other hand, the yellow-skinned, non-Christian Shintoists or Buddhists no longer can monopolize the soil, the commerce, the industries of the empire; and the vast stores of capital of the Occident and its superior organizing ability will be free to exploit the resources of interior Japan as well as the towns hitherto known as treaty ports.

That the ambition of the Japanese statesmen and the complaisance of Occidental diplomats in decreeing this change have conjointly done well for all concerned is by no means universally believed. It would be futile to deny that many foreigners resident in Japan, some of them men who best know the Japanese, deplore much the concessions made to Japanese ambition. They deny the capacity of the Japanese to produce judges of sufficient intelligence and probity to administer the new civil and criminal codes intelligently or honestly, and uninfluenced by some manifestation of that anti-foreign spirit which so infects other realms of national life. They point out that the Japanese prisons are in such a state that it is intolerable to think of foreign prisoners being committed to them. They contend that, since the original negotiations and agreement between Japan and the Powers five years ago, the supplementary concessions have all been favorable to Japan and unfavorable to present or prospective foreign settlers. They contend that the racial differences and dislikes are ineradicable; that the Japanese civilization is only a veneer; that foreign Powers are now helpless to protect their citizens should Japan decide to revert to a barbaric and Oriental code, etc.

On the other hand, there are foreigners resident in Japan who contend that Japan has won that which she could not longer have gone without and maintained her self-respect. They point to the thoroughness with which she has investigated the judicial systems of Europe and America before formulating her new code. They admit that the prison system is defective and intolerable, but they say that Japan will for a time imprison foreign convicts in the old consular prisons. As for the suspicion of the sincerity and honesty of the Japanese judges and the prejudgment of them in advance, they refuse to be so uncharitable, although admitting that it is difficult to make bricks without straw, or create eminent jurists and lawyers out



of men who have derived their ethics from pre-Christian and non-Christian sources. They say, as Rev. Dr. J. H. DeForest of Sendai said, in an article ably discussing this question in our columns Aug. 18, 1898: "Fifteen nations have agreed not simply to try her [Japan], but to trust her."

To some of those interested in the work of Christian missions in Japan the new situation is one that causes solicitude for the future. With the treaty come new privileges, such as the right to travel freely and to hold (by lease) property. But it brings a frenzied renewal on the part of the priests of old religions of the anti-Christian, anti-foreign clamor and hatred, and it renders any litigation over educational or religious rights and practices entirely subject to the control of the Japanese courts in the future. The representatives of the American Board in Japan, in the last annual report of the Kumiai churches, speak hopefully of the outlook and congratulate the Japanese on their recognition as peers by men of the European races. But they are non-committal as to the effect of the change upon Europeans and Americans, as is natural in a non-privileged communication. Most of the missionaries, however, we have reason to believe, look forward hopefully.

### The Grace of Humility

Why is it that we so often dislike to hear humility spoken of as a desirable Christian virtue? We know it to be a grace of the highest order in point of fact, but many of us shrink a little from being called humble, having a sort of feeling that to be humble means willingness to be imposed upon unduly or assent to be regarded as inferior to others. This is neither necessary nor true. Humility is not self-depreciation. It is perfectly consistent with the highest and happiest proper conviction of one's own abilities and attainments. We ought to be modest. We ought also not to depreciate ourselves unduly. We ought to try to understand the exact truth about ourselves and to rate ourselves as nearly as possible just where we belong. Humility lies in accepting our own rank and situation morally, intellectually and socially without objection or complaint, without jealousy of those whom we are compelled to admit to be superior to us, or contempt of others below us.

It is not inconsistent with enterprise. A thoroughly humble man often is distinguished for energy and efficiency, for good sense and even for his conspicuous leadership. Some of the world's greatest heroes have been genuinely and nobly humble. It is not inconsistent with large fame. A man may justly attain to world-wide reputation, and know that he has deserved and secured it, and may enjoy it, and even be proud of it, without failing to be truly humble. If he should take pride in himself and his endeavors more than is just, if he should attribute to himself alone success which has come to him through the help of others or through advantageous circumstances of which any one else might have made use, he would fail in humility. But if he appreciates the fact that, having done his best and having succeeded, his success, after all, is not worth being puffed up about, he can not be said to lack humility.

It is an element of true greatness. It is an element of real piety. No one can be truly Christian who overestimates his ability or his services to God and his fellowmen. And no one who thoroughly understands himself, no one who studies his own heart and life from day to day and becomes conscious of the rapid and mischievous growth of evil of all sorts within him—needing to be continually repressed and overcome, and impossible of being conquered in any strength of his own—no one who thus makes himself acquainted with his own being and his own life can fail to be humble in the true sense. It is to be commended to the young especially that modesty and humility are essential elements of true greatness. There is a self-assertion which is legitimate and not unbecoming, but, as the rule, aggressive self-assertion is more likely to be mistaken and dangerous than either beautiful or helpful.

### Current History

#### Sentiment as to the Philippines

The arrival of Oregon volunteers at San Francisco has given the Pacific coast an opportunity to test the sentiments and opinions of men who have been in the Philippines as to the wisdom of the Administration's policy. Most of the men are averse to permanent retention of the islands, and not a few criticize the commanding general. So do American newspaper correspondents like James Creelman, and the tenor of comment in the British and continental press based on reports from their correspondents in Manila is against General Otis. At home there is a rising demand for the dispatch of General Miles to the scene of war, and as for Secretary of War Alger, the clamor for his removal waxes from week to week, and it is difficult to see how he can cling to the post much longer, now that his colleagues in the Cabinet are arrayed against him. The "round robin" protest of the best American correspondents in the Philippines against General Otis's system of censorship, and their charges against him as an administrator and military chief apparently demand the respectful consideration and prompt action of the Administration.

#### Pension-Commissioner Evans Vindicated

A committee of the Grand Army of the Republic last week conducted an investigation of the workings of the Pension Bureau at Washington as managed by Commissioner H. Clay Evans. They report that the charges made against him of unfair dealing with veterans are unfounded, a fact which an intelligent public has known for some time. Because Mr. Evans has been mindful of the rights of taxpayers as well as the veterans, he long since incurred the hostility of many, if not most, of the pension attorneys—those parasites which fatten on the veterans and the public crib—and they have never ceased to make trouble for him. No commissioner of any Republican Administration since the war has done more to make the pension roll a roll of honor than Mr. Evans, and every intelligent, self-respecting veteran of the G. A. R. ought to thank him for it. For it is a lamentable fact that, as the joint result of pension attorney sharks' rapacity and the laxity of pension commissioners like

Raum and Tanner, the nation has not that respect for the veterans of the Civil War today which it would have had had men like Mr. Evans been in power at Washington since the inception of the Pension Bureau.

#### War on Polygamy—a Test Case

The prosecuting attorney of Salt Lake County, Utah, has had information laid before him which it is believed must cause him to bring suit against Pres. A. M. Cannon, head of the Church of the Latter-Day Saints, who is charged with maintaining polygamous relations with Mormon women, and with being the father of a child born last May to a woman by common report known as his plural wife, he nominally having only one, but actually having five. Conscious of the difficulty of proving the charge in a matter of this kind, those interested in the presentation of this evidence have been unusually thorough and careful, and we feel confident they would not have ventured upon a test without ample, convincing evidence. Now that the issue is joined, it is to be hoped that it will be pressed sharply and steadily. A decision announcing the guilt of the "inspired" head of the church would at once bring church and state into a clash that would be decisive for some time and have far-reaching effects. Whether a jury of the vicinage can be secured that will fairly weigh evidence in a case like this is one of the grave issues of the problem. All reports from Utah indicate growing boldness and defiance of law on the part of the Mormons, and a neglect to conceal their contempt for the state and public opinion without Mormondom. Everything points to a coming clash between the nation as a whole and the communities large and small where Mormons dominate, and in our opinion the sooner the issue is joined the better for all concerned. Possibly this case against President Cannon may become the *cause célèbre* that will lead to the test.

#### No Return to the Spoils System

Kentucky is not a State that can be said to furnish representative Republican sentiment, even though from time to time of late it has elected Republican State officials and congressmen. Hence the platform adopted by the State Republican Convention last week does not carry much weight. But in so far as it does it is regrettable to find it indorsing any real or fancied attempt by the Administration to subvert the national law governing appointments, which law orders that they should be non-partisan and based on merit, not "pull." If this action of the Kentucky convention should prove to be typical, the Republican party must expect to lose many a vote in the North of men who have no disposition to aid the party to re-enter on a career as a "spoils" organization. There is room for difference of opinion between doctrinaire civil service reformers and practical administrators like Secretaries Gage and Long as to the limits of the law and its details. But the principle has come to stay, and the party that first challenges that fact will suffer at the polls from the Independent vote in a way that will teach it a lesson.

#### The United States a Creditor Nation

The leading newspapers of this country during the past few weeks have contained advertisements of the American bankers

who are acting as agents for Mexico in converting the Mexican national debt. These advertisements must have attracted the attention of thoughtful readers, even among those not given to reading of finance. They tell not only of the much improved status of Mexico under the mildly autocratic rule of Diaz; they quite as plainly indicate that foreign capitalists are turning for reserve capital to the United States. The news from London last week relative to the stringency of the money market there, and the dread that New York would soon begin to draw upon the gold reserves of Europe for payment of debts due us, is another sign of the times. Last year the indebtedness due us by Europe in payment for our excess of exports of raw materials and manufactured products over imports of the same was largely settled by the sale of American securities, obviating the transfer of much gold. This year the excess of exports over imports bids fair to be quite as large, if not larger, than it was last year, and there is no such opportunity to settle the account in a way safeguarding the European reserves of gold. Already we have in the country \$110,000,000 more gold than we had a year ago, and during the past three years we have imported \$201,071,000 more gold than we have exported. This condition of affairs is reflected in the abnormal state of the gold reserve of the national treasury, in the vast accumulations of our banks, and in the greater use of gold as a medium for the transaction of ordinary business, so great has been the gain in the relative amount of coin in circulation during the past three years. During the fiscal year ending June, 1898, our greatest gain in exports was in agricultural products and the like. For the year ending June, 1899, despite the reduction in the amount of such products exported, the total exports are within \$4,000,000 of the total for 1898, and this owing to the marvellous gain in exports of iron, steel, machinery and manufactured products, the demand for iron and steel the world over having been unprecedented. Facing such a condition, it is not surprising that our men of affairs should have become interested in advocacy of a foreign and domestic trade policy which will enhance further our export trade, open new markets and conserve those already open. Having mastered the art of creating wealth, the task of society now is to see that it is distributed more and more equably. This being so, it is gratifying to read of the dispersion of the stock of our greatest transportation and industrial corporations among an ever increasing number of persons. This insures a wider dispersion of both losses and gains and, as a prudential measure, gives greater stability to the tenure of the corporation's life.

#### The New Motor Force of Industry

If liquid air can now be produced at a cost of six cents a gallon, as it is claimed it can be by the Ostergren process—see *Harper's Weekly*, July 15—the world is on the eve of startling changes in its industry, commerce and daily life. With vast stores of air—a cheap raw material, ready to be utilized in transportation, illumination, manufacturing, the construction of public and private works, such as the Nicaragua Canal for instance, in which it is estimated a saving

of \$20,000,000 can be effected by the use of liquid air as an explosive—it is plain to be seen that civilization in the twentieth century will have as its ministrant a tool from the hand of the Infinite which previous generations have not had. It is a discovery that will profoundly aid the men of the temperate zone in their work of transforming the civilization of the tropical zone. In the new forms of industry that will develop with it, opportunity for labor will be found for multitudes of men, many of them, perhaps, those who now find themselves out of work through the operations of economic law that cannot be gainsaid. Thus does Providence deal with humanity. The vacuum created by the working of one beneficent law is filled with material created by another.

#### The Death of Chief-Justice Field

Chief-Justice Field of the Supreme Court of Massachusetts died in Boston July 15, after an illness dating back six months. He was one of the many Dartmouth College graduates who have attained eminence in jurisprudence. His career as lawyer, congressman and judge has made good the promise of his brilliant record as a student and his reputation for high character which he had when he left college in 1855. He was modest, candid, fair, symmetrically developed intellectually and morally. Partisanship when in politics was repugnant to him. He had high ideals and strove earnestly to live up to them. His premature death deprives his profession and the commonwealth of a man of unusual powers, whose record of service is singularly exempt from errors of judgment and errors of will.

#### Spain's Waning Power

That Spain, with the loss of former colonies and possessions in Central and South America and in the islands of the Atlantic and Pacific, has also lost, *pari passu*, her influence at Rome is a fact of great significance and promise. That she has so suffered in prestige and power is proved by the news from Rome that Pope Leo XIII. has approved of the decision of the council of the bishops of the church in Latin South America, just adjourned in Rome, which recommended that hereafter the primate of the church in South America should be American born and chosen by the pope, and that all relations between the Roman Church in Latin America and the Roman Church in Spain should be severed, the former becoming a self-regulating body subject only to Rome, and not to Madrid. The fight at Rome now wages around the question which country shall be honored by the papal decree as seat of the residence of the primate. It is needless to add that Spain fought strenuously against this step forward in the history of the Roman Catholic Church in America. But the authorities at Rome are alert and sagacious. They know which are the dying and the living nations.

#### NOTES

Recent municipal elections in Bavaria show marked socialist and clerical gains, the Liberal party, as in so many recent instances in Germany and Belgium, being ground between these upper and nether millstones.

Seldom are great jurists other than Christians and if not Christian they are Theists. But New Zealand has a chief justice, Sir Robert Stout, who is an avowed atheist. So is the Democratic candidate for governor in Ken-

tucky, whose methods in obtaining the nomination have caused such internal unrest among the Bourbons of that State.

About all that can be truthfully said of the investigation of charges against United States Senator Gallinger of New Hampshire, made by ex-Governor Busiel and tried before two of the members of the National Civil Service Commission last week at Concord, N. H., is that it revealed in all their nakedness the characters of the chief disputants—Senators Gallinger and Chandler—in a far from creditable party fight.

The death of George, the brother of the czar of Russia, heir apparent to the throne, has caused a decree of state naming Michael, a younger brother, as heir apparent, pending the birth of a male heir to the czarina. The death of the Grand Duke George was a pathetic and singular one, occurring while he was riding on an automobile in the Caucasus Mountains, a peasant woman being the only witness and his consoler in the moment of death.

It is indicative of the dimensions of the tasks of those who are to guide the great business corporations of the present and the future that the rewards are to be so large in the way of salary. An expert railway manager from the Interior is said to have been summoned to New York to act as arbitrator between the Vanderbilt and Morgan interests, and to be offered \$75,000 a year. Another tried manager has just been summoned from Cincinnati to New York to serve the Standard Oil Company, and he is said to be promised a salary of \$200,000 a year.

The cashier of the Perth Amboy, N. J., banks, state and saving, who has been exposed as guilty of theft of bank property amounting to \$125,000 in value, says that his ruin dates back to the day when he had a "glittering" tip on gas stock by a man who should have been in a position to know. The tip was not gold, but tinsel. The \$25,000 taken the first day went almost as quickly as it was taken. The rest is the old story of persistent speculation with bank funds in order to cover up past speculation and make good losses incurred.

A delegation of clergymen and officials of temperance organizations waited on President McKinley last week and recorded their dissent from the interpretation of the canteen law passed by the last Congress made by Attorney General Griggs, which interpretation is being followed by Secretary of War Alger, thus nullifying the intent of Congress. The delegation report the President as saying "that the opinion of the Attorney General was given without any previous knowledge on his part; that he did not know that an opinion had been asked for by the Secretary of War, nor that such an opinion had been given until several days afterward, and that he would look into the matter personally, and, if the opinion of the Attorney General was found to be correct, it should stand, but he added that all men were fallible, and that, if the Attorney General had made a mistake, he had no doubt Mr. Griggs would be ready to rectify it; that he was an able lawyer and an honest and courageous man."

Bishop J. M. Thoburn, in charge of the interests of the Methodist Episcopal Church in India and Malaysia, who has visited Manila within a few months, emphasizes in *The Christian Advocate* the wisdom of the United States using native allies in the contest with the Tagalos, and the imperative necessity of providing large salaries and liberal pensions for the civil servants who may be sent out after military dominance has been secured and has given way to the rule of civilians. On this latter point he says, what Benjamin Kidd made clear in his talks last winter, that

it is quite probable that the average American will be a little startled at this suggestion, as the people in this country seem never yet to have mastered the idea that a perfectly



trustworthy public service cannot be provided in any country without the payment of such salaries and pensions as will put the incumbents above ordinary temptation. A man who has a large salary and a tempting pension at stake will hesitate long before risking the loss of his position by indulging in dishonest ventures.

### In Brief

Please, Mr. Sexton, give us all the fresh air that is available these hot Sundays.

The only failure you need to fear will come through your not doing the best you know.

Some persons think they are trusting God when they are only trusting their bank account.

When you are happy do not be afraid to show it. The mere sight of you then may help to encourage somebody who is carrying a heavy burden.

Said Rev. Dr. H. P. Mendes to the graduates of the Jewish Theological Seminary in New York the other day, "Study, study, study! You must have the Bible at your finger-tips." Whether he referred only to the Old Testament or to the whole Bible the advice is good for Christians as well as Jews.

The officials of the United Society of Christian Endeavor are confident that the Detroit convention ranks among the best. The program was so far notable that Detroit leaders speak of the great meeting as a "university." It was distinctively a young people's convention and the attendants were nearly all Endeavorers.

One who was very near the late Robert Bonner gave as the secret of his success in life this: "Great power of concentrating his whole energy upon whatever he took in hand; ability to throw his whole heart and soul into any enterprise which it seemed good to him to undertake." Concentration and enthusiasm—what can thwart them?

There are disadvantages in being at the top. Last week we realized this truth when the elevator in the Congregational House came to a standstill for several hours. We live on the eighth floor and are usually envied, but we do not walk up ordinarily. The incident served to remind us of the frequent occasions in the old Congregational House when the lumbering affair called by courtesy an elevator refused to budge.

If June is the month for weddings, July is coming to be known as the month for young people's religious assemblies. The first week in the month the Y. P. S. C. E.'s at Detroit, last week the Universalist young people at Lynn, this week the Baptists at Richmond, and next week the Methodist Epworth League at Indianapolis leave no excuse for boys and girls to stay at home if they wish and are able to travel at reduced rates.

To *Anxious Inquirer*: Yes, there will doubtless be plenty of room at the International Council for you and all your friends and relatives who are disposed to attend. No one need stay away because he fears he will be crowded out of the main sessions. An International Congregational Council is not the exact duplicate of a world-embracing C. E. convention. There are diversities of conventions, but each hath its own glory.

The decline in income from invested funds is seriously affecting our long established educational institutions and perhaps none more so than our theological seminaries. The trustees of the Baptist Theological Seminary at Rochester, N. Y., announce a deficit of \$7,000 last year; and they are about to appeal to the friends and alumni of the institution to add to the endowment funds, lest repeated deficits cause the institution to close its doors.

An odd occurrence in connection with the disarmament conference at The Hague has been the quarrel between the Turkish delegates and the representatives of the Young Turkey party. The former have brought a formal action for libel against the latter, on account of language used concerning the sultan, and the Dutch Government has had to interfere and warn the Young Turks to leave Holland. Evidently the sultan has a vigorous opposition to his rule growing up within his own country.

Some twenty years ago a book was published which is in high favor in the Roman Catholic Church. It declares that the church "possesses a sovereign right to retard certain developments of self-noe, if they should seem likely to become dangerous, in the higher interests of faith." The last Presbyterian Assembly, by its unanimous declaration concerning the inerrancy of all the historic statements in the Scriptures, attempted to exercise that "sovereign right."

Australian Presbyterians are in the first stages of a work of federation of the colonial general assemblies, and a revision and simplification of creeds which promises to be as interesting and suggestive in its way as the political federation of the colonies. Alas, that the pugnacity and contumaciousness of Professor Briggs should have given rise to a controversy in the Presbyterian Church North in this country, which effectually shunted off on a siding the movement for creed revision which was gaining such momentum. Alas, too, that with North and South united in fighting Spain, the Presbyterians of the North and South cannot be as forgiving as the soldiers and the statesmen, and agree to fight together against the forces of evil, racial, national, personal.

Principal Caird of Balliol, Principal Fairbairn of Mansfield, Prof. A. V. Dicey, Canons Driver and Sanday were among the eminent Oxonians who protested against the University of Oxford conferring the degree of Doctor of Civil Law on Cecil Rhodes. What Oxford offered in 1892 she has just paid because she saw no way of withdrawing the offer. But much has happened since then, enough to lead the *British Weekly* to say that "Mr. Rhodes has lowered the whole moral temperature of South Africa and . . . not of South Africa merely, but of the British Empire." The *Speaker*, however, says: "It is not pleasant to see a great Englishman—for that Mr. Rhodes unquestionably is—subjected to the kind of treatment which is threatened at Oxford this week. His censors might at least remember those earlier days when Mr. Rhodes was engaged in extending the boundaries of the empire by methods which were by no means illegitimate."

One of the efficient members of Mrs. Gulick's teaching force at San Sebastian, Spain, Miss Mary L. Page, has just returned for a six months' furlough and brings good tidings concerning the International Institute and its prospects. She took the steamer at Gibraltar, and on her tour through Spain had an opportunity to test the feeling of the people towards this country. Though she did not undertake to parade the fact that she was an American, wherever it was discovered she was in no respect a loser in the matter of courtesy from officials and public servants. Indeed the Spaniards seem to be impressed as never before with the enterprise and capacity of the American people. Miss Page's experience was probably not exceptional, for other recent travelers in Spain have made similar reports. All this makes it probable that Protestant missionary effort will move forward more rapidly and successfully in the coming years than before, and the call comes with great force to American Christians to avail themselves of the opportunity.

The *Puritan* has been agitating the question of a Christian daily newspaper in London, and Rev. Charles M. Sheldon's talk before the Christian Endeavor Convention at Detroit has re-opened discussion of the question in Christian circles in this country. It is somewhat significant to find W. Robertson Nicoll, British multi-editor, and Rev. Arthur Edwards of the *Northwestern Christian Advocate*, newsiest and best edited of all the Western religious weeklies, agreeing, in the opinion which they share as practical journalists, that, to quote the *Advocate*:

Christian people can have the right kind of a paper when they persuade some already established daily paper to edit and print the right kind of a paper. Select the right man or company of men, convert him or them and then set them to work, the next morning, to make the paper Christians are supposed to want. . . . A paper that can get Christian patronage on the six days on its own terms can better afford to snap its fingers at the church on Sunday. The argument runs much further. A special, distinctive, new Christian daily paper will consume \$1,000,000 in a short time if it prints all legitimate news and refuses to print illegitimate advertisements. A certain proportion of existing daily papers can be purged at one quarter of the cost of an equal number of Christian dailies.

The London *Christian World* commends the decision of the committee to invite Unitarians, President Eliot of Harvard and Prof. F. G. Peabody of the Harvard Divinity School, to address the coming International Congregational Council on themes pertaining to education. It says:

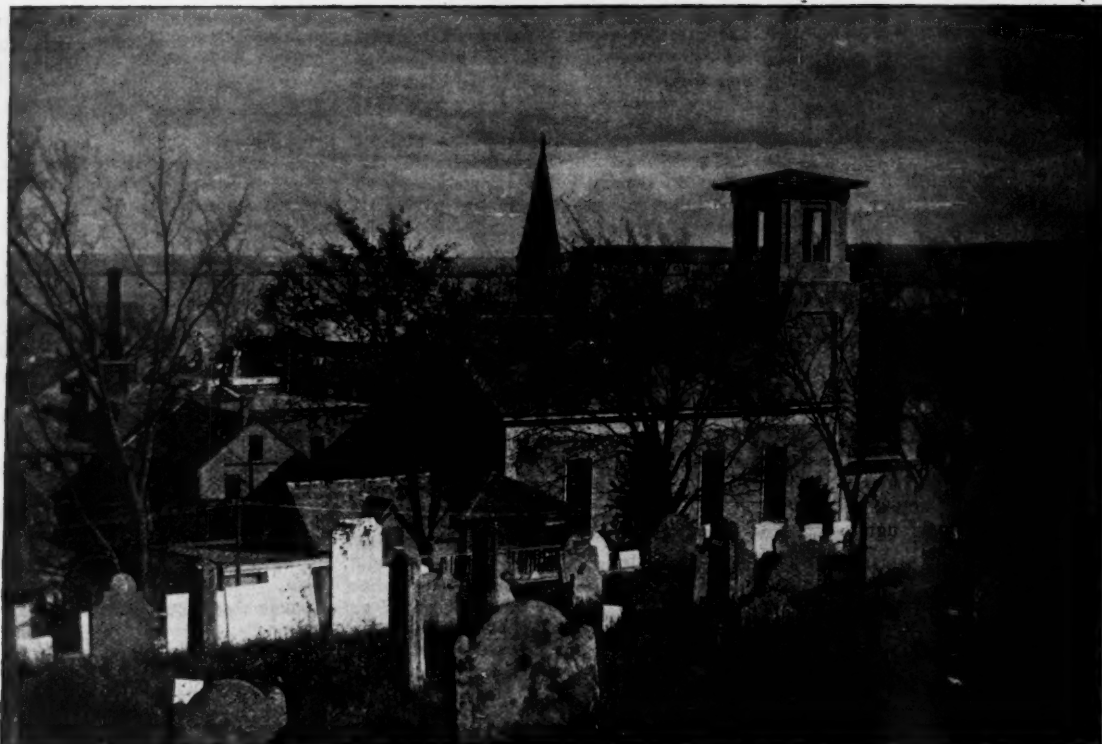
No such inclusiveness was apparent at the London Council in 1891, and perhaps would have been resented if proposed. In America it is not felt to be either compromising or weakening. It seems to be, and really is, an indication of conscious strength that feels no need of support by a quarantine.

It also predicts that there may be a warm discussion at the council on the subject of baptism, inasmuch as it asserts—seemingly with authority—that one of the American delegates appointed to discuss the subject is preparing to propose that infant baptism be done away with. The *Christian World* adds:

Whatever feeling there may be for the innovation in America, we predict that it will receive no favor from the English representatives. There would be no great objection to making the present service for infants a dedication service. The absolute bar to the idea would lie in the suggestion to make baptism a ceremony for adults. That is a change to which English Congregationalists are not likely to submit.

### Best Answers. VII.

For the next question for popular discussion we propose this, What has been your most rewarding experience during the summer? Our desire is to secure many statements of actual gains from the summer months, whether they are being devoted to work or to rest. Whatever help or stimulus results from books, travel, attendance upon educational or religious gatherings and contact with others, let there be personal witness to it for the benefit of others. It will be seen that this question is broader than that of vacations only, which was recently discussed in our columns. The present question properly includes vacations, but is designed to have a wider range and to lead to the description of any influence of the summer that enriches one's life. It is desirable that replies should be kept within 200 words, and they must reach this office on or before Sept. 5. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to *BEST ANSWERS, Care The Congregationalist*.



BURIAL HILL, PLYMOUTH

## The Pilgrim Sight-Seer in Plymouth\*

By Rev. Morton Dexter

A fairer town than Old Plymouth on a bright summer day cannot easily be found. With the look of thrift and comfort yet with little of the bustle of a great city, with a pleasantly diversified surface, with its atmosphere tinctured by the tonic fragrance of the neighboring pine forests or by the cool salt breeze blowing in from the sea, with a beautiful outlook over a curving coast-line, an irregular harbor and a wide sweep of open sea, and enriched by many a spot within it forever sacred to the lover of truth and country, it is a place which the visitor learns to enjoy and regrets the more to leave the longer he has remained. Its places of special historic interest are so near each other that one can see them all in a short time. Most of them tempt one to linger, yet it is quite possible to visit them all and to gain a good general idea of them, and of Plymouth as a town, in a few hours. To direct the steps of a visitor so that he may economize time and effort is the aim of this article.

Assuming that he enters Plymouth by train, he will find himself close to the water front, which for some miles he has been following, with charming views, on his left, of the bay, Duxbury, Clark's Island, the Gurnet and the long spur inclosing the southern portion of the harbor and known as Plymouth Beach. Electric cars await him near at hand. But it will be as well for him to turn his steps first towards the National Monument, perhaps half a mile away and not accessible by cars.

Passing up to the main street, and turning to the right in front of the two spacious and comfortable hotels, The

Samoset and The Elms, he may take either of the next one or two streets to the left, and an ascent of a few minutes will bring him within sight of a park, in the center of which stands the conspicuous memorial known as the National Monument. Sometimes it is called the Faith Monument. The corner stone was laid on Aug. 2, 1859. The pedestal is forty-five feet high, and the statue of Faith, which surmounts it, is thirty-six feet. The statue was the gift of the late Hon. Oliver Ames, of Easton, Mass., a native of Plymouth. On each corner buttress of the pedestal is a seated statue, of smaller, yet heroic, size. That representing Morality was given by the State of Massachusetts, and the bas-relief in front of it, depicting The Embarking at Delfshaven, was given by the State of Connecticut. The statue of Education was the gift of Hon. Roland Mather, of Hartford, Ct., together with its bas-relief, Signing the Compact. The other two statues represent Liberty and Law, the former having been erected by the United States Government. The remaining two bas-reliefs represent The Landing of the Pilgrims and The First Treaty with the Indians.

Most of the historic interest of the town, however, is associated with its more central part. Descending the hill again to the main street and turning to the right, one reaches, in only two or three minutes from the hotels, a sort of temple with the roof of its porch upheld by columns, above which, under the peak of the roof, is a bas-relief, representing the Pilgrims landing upon the famous rock. Of course it is purely an imaginary scene and the artist's conception is historically inexact, since he has introduced

into his group an Indian, in spite of the fact that they saw no Indians in the vicinity for some weeks after their landing.

This building is the Pilgrim Museum. It is a precious treasury of documents, books, pictures, furniture, weapons, etc., related more or less closely to the first settlers and their life. Its courteous custodians know well how to facilitate the researches of the visitor, but most of its contents are self-explanatory. Among the objects of interest are a sword, a pot and a platter of Miles Standish, chairs of Elder Brewster and Governor Carver, Peregrine White's cradle, John Alden's Bible, portraits in oil of Edward Winslow and his son and others, several important commissions and other documents, and various specimens of old armor, furniture, several of Brewster's books, and other relics. There also are many interesting pictures, including three large paintings, two of which, one by Sargent and one by Lucy, respectively represent the Embarkation of the Pilgrims and the other their Landing at Plymouth. A long time may be spent profitably in examining the collection.

From the Museum it is easiest to go next to the Court House. Continuing towards the south along the main street, one soon comes to a little square on his right hand, facing the upper side of which stands the building sought. On its front is a white marble tablet bearing the seal of the Old Colony. There is nothing specially notable within the building, excepting many old deeds in the Registry Office and the original patent granted to the company in 1629 by the Earl of Warwick. A copy of Miles Standish's will also can be seen.

On leaving the Court House a short

\*The second article in the series The Modern Pilgrim at New England Shrines. Others will follow on Cambridge, Salem and Andover.



street out of the square on the right leads one soon by a gradual ascent to the northern end of Burial Hill, a low elevation—it is only 165 feet above the sea level—surmounted by tombstones. It is easy of access and from its level summit there is a fine outlook over the town and the bay. For generations this burying ground served the needs of the colony, and the ancestors of many historic families of our country repose beneath its turf. But it was not their earliest place of burial. For a number of years they laid their dead to rest either on Cole's Hill, near their landing place, or in their private grounds. The oldest gravestone now standing is that of Edward Gray and is dated 1681.

But from a very early period the hill served as a place of defense. In the summer of 1623 they built upon it a fort, a solidly-constructed log house of considerable size, quite strong enough to defend its garrison from arrows, the only weapons of the natives, and having a flat roof and battlements on which they mounted their six little cannon and kept a constant watch. Here they also held worship until the erection of the first church building in 1637-8. In 1643 a watchhouse was built near by, as a precaution against the Dutch and the Narragansett Indians. This watchhouse had a brick foundation. Tablets now indicate the sites of both structures. The grave of Gov. William Bradford is close at hand, indicated by a marble obelisk. Those of Robert and Thomas Cushman are near by. Descending the hill by its southeasterly slope and passing between the Congregational church, on the left, and the new Unitarian church, on the right, one may be sure that he stands in the immediate vicinity of the first church building. The former of the two modern churches is thought to occupy substantially its site. Before him Leyden Street, the earliest street in the town, runs down towards the water. Erase from the landscape in fancy for the moment the modern buildings and replace them by the thatched-roofed log houses of the Pilgrims, and you can seem to see, as you glance down the rude roadway, on your right hand the dwellings and gardens of Edward Winslow, Francis Cooke, Isaac Allerton, John Billington, William Brewster, John Goodman and Peter Brown, and on your left hand about halfway down that of Gov. William Bradford with those of Stephen Hopkins, John Howland and Dr. Samuel Fuller below it. At first, in order to economize labor and room, more than one family occupied each house.

Then walk slowly down the street, catching occasional glimpses of the Town Brook through the openings on your right. For years Leyden Street was the chief, if not the only, highway and it has witnessed many an impressive scene—the entry of Indian embassies, the welcome of newly-arrived voyagers from home, the hasty mustering of the colonists for defense or the processions to their little fortress-church for Sabbath worship. At the bottom of the street on the right stood the Common House, first built of all. At present an inscription on a modern house marks the spot. And, as one then turns slightly to the left, he reaches the brow of the little bluff, known as Cole's Hill, where at first the dead were

buried, and where, during their terrible first winter, when cold and famine actually carried off one out of every two of the company, the feeble survivors leveled the graves of their loved ones, lest some Indian spy should count the graves and calculate the diminution of the colony.

From Cole's Hill one looks down directly upon the famous Plymouth Rock under its modern canopy of stone. Originally at the water's edge, the rock now lies partially embedded in the ground, a few score feet from the water. Its canopy consists of four massive pillars supporting a chamber with an arched roof, in which have been deposited bones dug up on Cole's Hill. The canopy is fifteen feet square on the ground and thirty feet high. The rock itself is a granite boulder, evidently transported hither centuries ago by glacial action.

One may return to Boston by train, or, as many prefer, by steamer, which leaves a pier adjacent to the rock. If the latter alternative be chosen, he passes very near to Clark's Island, on the left as the steamer leaves the inner harbor. There the exploring party spent Sunday, the day before landing on the mainland. Near the middle of it is a large boulder under the lee of which, according to a groundless tradition, which nevertheless embodies a possibility, they held their worship. It now is called Pulpit Rock and bears this inscription, "On the Sabbath Day Wee Rested." From the steamer a fine view of the modern Standish monument in Duxbury also is to be had.

### Friendly Letters

BY ALLEN CHESTERFIELD

#### III. TO A CANDIDATE FOR ORDINATION

*My Dear Brother:* So the time draws near when you are to face a council with the hope of receiving from the fathers and brethren there assembled a welcome into the ministry. In common with many other friends, I rejoice that the consummation of years of faithful study is so nearly reached. I wish that your mother might have been spared to see the day to which she so eagerly looked forward, but I am confident that the faith which dwelt in her and in your long line of godly ancestors will shine out clearly and convincingly when, in accordance with the good old custom of the churches of our order, you declare publicly your conviction touching the things of God.

You have been privileged above many in having had so thorough a training, particularly in metaphysics, at one of the best of our New England colleges, and your four years in the seminary—one more than is the lot of most men—have brought you under the influence and enabled you to acquire the method of scholars in whom great confidence is placed. Your regret that you have not been able to spend a year or two in Germany is quite natural, but I do not share it altogether. We here in Eastfield are, perhaps, ultra-conservative, and I should not like to be classified with Deacon Bisbee, who, when we were last without a pastor, moved that the church refuse to hear even as a supply for a single Sunday any man who had ever studied in Germany or who had read McGiffert's Apostolic Age. But I should have been sorry to

have had you go through another such crucial experience as befell you during the winter term of your Junior year, when for nearly three weeks you questioned the capacity of the human mind to know anything.

You pulled out of this slough in due time, as do all men except born idiots. And by the end of the Middle year, when you applied for a license, you were reasonably confident of between three and four truths, though you were perfectly willing that any one else should doubt them. I recall, too, that little brush before the association when Dr. Cocksure was trying to get you to affirm the absolute inerrancy of the original text of the Bible, and you replied that you had never seen it and had never met any one who had seen it. With the help of your seminary professors and two or three of your friends who had recently graduated you got through, and even Dr. Cocksure himself was hopeful enough to express the opinion that our dear young brother, as he studied and looked further into these vital matters, would be led into the light.

That was two years ago, and I presume the light has been increasing ever since, and I trust that your post-graduate year particularly, during which I understand that you have been preparing a thesis on the Davidic Basis of the Twenty-third Psalm, has clarified your theological outlook wonderfully. As I have met you from time to time you have seemed to me still somewhat disposed to exaggerate your doubts and to minimize your agreements with the faith of your fathers. I notice also that you still speak in a condescending way of the people, who, as you phrase it, "swallow everything." Pity and self-satisfaction are blended in your tone when you mournfully declare that your mind isn't made that way. Will you therefore pardon an old friend, both of yourself and of your parents, if he offers one or two simple suggestions?

Let me remind you that there is a vast difference between the world of books and the world of life. For four years you have been in an atmosphere of close scholarship. You have balanced carefully conflicting texts. You have mined down to the very foundations of belief. You have tried to throw yourself back into the times and circumstances of the men who made the sacred writings. You have essayed to detach the miraculous from the natural. You have devoured historical dates and can discourse glibly on the issue before the council at Nicea. You have learned how to prepare the framework of a sermon—text, theme, topic and sub-topic unto the third and fourth application. But, my dear fellow, all this time, outside the calm precincts of your academic retirement, the world has been going on with its complex life, getting and spending, toiling and pleasuring, sorrowing and rejoicing, marrying and dying. We have had a war with Spain. Business has become more intense and business enterprise more daring. The spirit of combination, and let us hope of co-operation, is abroad in the world, and into what it may fruit no one can predict. But it is into this real world that you are soon to leap, and if your brethren see fit to let you take your ordination vows it will be because they see in you, not a scholastic, but a real man, capable of serving a real world.

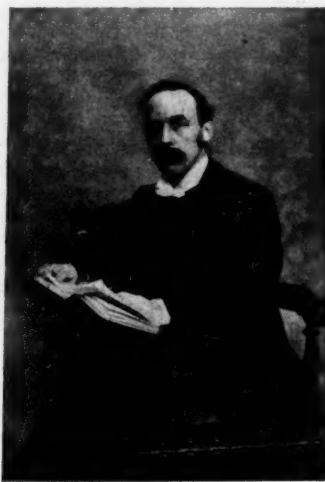
And, when you are being examined, remember that you are speaking to men who, while they may not know as much as you think you know, nevertheless are men of earnest belief and in most cases of noble and self-sacrificing action. There will be not a few country pastors there, who have grown gray in the harness as they have gone up and down our hills and valleys on the errands of Christ. I would not say much to them about Bayschlag—some of them would not know him from a Filipino—nor would I rehearse any portion of that essay which received so much praise in the seminary rhetoricals on Shibboleths, Ancient and Modern. Do not be overconscientious either, and try and pare down the statement of your actual beliefs to the smallest compass that will inclose them. All of these good brethren take the *Missionary Herald*, but very few ever see the *New World*. Why should you precipitate upon them in the course of a short afternoon all the current theological problems of Great Britain, Germany and the United States? Some of the people to whom you hope to minister will be present too, and, as you look at those dear old saints in plain alpaca dresses and at the horny-handed farmers in their Sunday clothes, just remember that what they want to know about the new minister is not whether he has made up his mind as to whether "æonios" means everlasting or only everlasting enough for all practical purposes, but whether he knows how to break to them the bread of life. In those plain people, my dear brother, are rich accumulations of Christian experience which perhaps may in time instruct you. Are you more anxious to put your life alongside of theirs in helpful ways than you are to prove to them the practical identity of the inspiration of Isaiah and of Shakespeare?

If you have a message for your needy and sinful fellow-beings, you need not fear to face any council in the world. I believe you have, for I recall the glow upon your face when you came back after that summer in North Dakota, and told me that you would not exchange all the wheatfields of the West for the joy that was yours when men and women said that they had come to believe in and accept the gospel simply because you had lived and preached it among them.

It will be curious if this movement for church unity does not profit by the general process of social consolidation which is going on. Statistics of recent years have shown a marked decline in formation of new and insignificant sects, and the waste of effort involved in such minute subdivision has attracted more and more attention. A period when the four corners of the globe are being parceled out among the few strong and big nations, when gigantic combinations of capital are everywhere looming up, when the small grocery and clothing store are giving place to the great department store, when individual manufacturers are putting their affairs into the hands of trusts is not a period which lends itself to wasteful and inefficient methods in church work. This economic absurdity of the overmultiplication of churches is the note most strongly sounded in most of these letters. The reaction from excessive individualism is certain in the long run to affect church organization as well, even though the solidarity of that most perfectly organized of religious trusts, the Roman Catholic Church, be never attained.—*Springfield Republican*.

## Guests of the International Council

Dr. Peter T. Forsyth is the pastor of Emmanuel Congregational Church, Cambridge, Eng., where he has been preaching for the last five years, and is one of the most prominent of the preachers of the Free Churches. He is a graduate of Aberdeen and also of Cambridge University. He has been twenty-three years in the ministry and is about forty-five years of age. He has a large congregation and his church is influential in the famous university city. One of his strong supporters is Mr. A. W. W. Dale, whose life of his



father, Dr. R. W. Dale, was the most noted biography published last year. Among other literary labors Dr. Forsyth's assistance in the preparation of this volume is appreciatively mentioned by the author. A few months ago an article by Dr. Forsyth published in *The Congregationalist* on *The Future Life* attracted much attention. His subject for the council is *Christian Doctrine*.

Dr. Forsyth is a profound thinker, a charming conversationalist and a very effective public speaker. Among the many guests expected from England none will receive more hearty welcome than he on his first visit to the United States.

## Current Thought

THE REAL ISSUE IN SOUTH AFRICA

Unless we misread all history, the Colonial Office, even if it solves the Transvaal difficulty, as we think it will, will find the South African dominion a very heavy handful, with risks of explosion in it. It will be the one place within the empire in which a great Negro population will be governed by a white caste without clear and definite responsibility to the central government, and with the preoccupation of seeking to extract its own fortune from masses of organized black labor.—*The Spectator*.

THE SUNDAY NEWSPAPER

We have had the Sunday paper now for nearly twenty years. We have studied the innovation with care and watched its effects with lively interest in all parts of our country. And our conclusion is, that it meets no natural or necessary demand, that it is the most efficient ally of the secularization of Sunday, that it has given a powerful impulse to sensationalism in journalism, and that it induces a great waste of mental power. We congratulate the British public, and especially the British churches, on their escape

from a great menace to their moral health.—*The Universalist Leader*.

AN OPTIMISTIC JOURNALIST

The days of the weekly paper, religious or secular, are far from numbered so long as readers prefer accurate information to sensational gossip and good English to pavement slang. And so long as weekly papers use their opportunity of treating current affairs with discrimination and good taste, so long will their work be rewarded with public and liberal patronage.—*The Pilot*.

## Pencilings

BY A PERIPATETIC

I think the dominant first impression of those of us who heard Prof. W. N. Clarke, D. D., of Colgate University lecture at the Harvard Summer School of Theology last week was surprise at his age. His very modern point of view in dealing with the problems of Christian doctrine and Christian conduct, as revealed in his *Outlines of Theology*, and his more recent book, *What Shall We Think of Christianity?* had made us think that he must be of the age of Drummond, George Adam Smith, McGiffert and the like. We had forgotten that some resist the "friggidity of age by exercise, study and love"; that with some "age is not all decay"; it is the ripening, the swelling of the fresh life within that withers and bursts the husks," as George MacDonald says. We had reasoned that because most old men are conservatives therefore all progressive men must be young men, which does not follow at all. And in saying this I do not mean to imply that Professor Clarke is an old man; he is in the autumn of life, not its winter. The fire still flashes from his dark eye. The gestures of his long arm and virile hand are still vigorous, and aid in producing the impression of power which one gets, and his voice is full, resonant and persuasive—not querulous. As for his thought and its expression, the one is pre-eminently sane and reverent, the other lucid and winsome, and the total effect of message and messenger is such as causes you to feel that you are in the presence of a personality, in contradistinction from a mere person.

The second impression made is that you are sitting at the feet of one who looks on life in a whole way rather than in a partial way, one who has done with dualism and taken up with unity, one who has a point of view respecting theology which does not compel him to change when contemplating the facts of biology or geology, and one who uses a terminology in dealing with truth which is uniform, whether dealing with the struggle of a sinner toward God or with the ascent of life from bioplasm to man. And yet with the new method, the new terminology, the new point of view, there come conclusions strikingly in harmony with the essential historic faith as conserved by tradition and tested by the ages-long experience of humanity.

To those who have read Professor Clarke's *magnum opus*, *An Outline of Theology*, and there must have been many such, for it has speedily gone through four editions, it is my exhortation, Hear him at every opportunity! For he is not a dry scholastic, a mere thinker or writer. He is a genuine teacher and a preacher of high rank. Great thoughts burn their way out into eloquent expression. The seer-like gaze on his uplifted face when discoursing of God is in itself proof of long years of communion with the divine, and the intensity of the feeling within his breast kindles in those who hear sensations the farthest removed from friggidity of soul. The sudden rise to fame and influence of this modest teacher in a Baptist college in interior New York is one of those delightful incidents of life which reassure humanity that it need never fear a death of leaders, who will spring up in the most unexpected ways and places.



## The Kingdom of God in Hawaii

By Rev. M. L. Gordon

To one who visits Hawaii with his eyes and mind open nothing in that strange land is more striking than the way the children and grandchildren of the early missionaries are continuing the work of those worthy pioneers. The conditions have greatly changed. Notwithstanding the fact, so well stated by Caspar Whitney, that "the missionaries have there accomplished such an evolution from savagery to civilization as has not been equalled in the same time elsewhere in the world," notwithstanding the still profounder fact that multitudes of this once savage people have lived or are living pure and joyful lives as the children of God, it still remains true that this happy, childlike race has no long future before it as a race. The kingdom is gone; the daring little republic even has lost its individuality; the people of at least one Oriental nation outnumber those indigenous to the soil; an Occidental people lead them in wealth and political influence; other nationalities still are helping to make the capital of this "cross-roads of the Pacific" a veritable city of the world, but in and through all these changed and changing conditions is seen the strong desire and purpose of these heirs of missionary life and tradition to make and keep the islands a part of the kingdom of God.

It is not too much to claim that the government of Hawaii, which, as their foes have charged, is largely in the hands of the children of missionaries, is a palpable expression of this desire and purpose. And in these days, when emphasis is being laid upon the thought of "the world as the subject of redemption," this is a matter of no small importance. A writer in *American Investments*, who visited Hawaii last winter, says: "We are not unlikely to forget that there is such a thing as pure patriotism and a strict devotion to the best interests of all the people—or, to express it differently, a government absolutely devoid of partisanship—but I believe if there is a faithful illustration of it anywhere it is right here in our latest acquisition." Elsewhere in the same article he is more specific: "Probably the most unique thing about these islands and their government, next to the almost heavenly climate, is the condition of the public finances. Not a city, district, school district or any other municipal subdivision owes a dollar. Here is the spectacle of elaborate school systems, water works, wharves, sewerage, fire department, electric light plants and all other improvements we are familiar with in the United States, as well as splendid public buildings of every kind and costly public roads across and around the various mountainous islands, and not a dollar in bonds, warrants or other evidence of outstanding debt."

In addition to this attention should be called to the fact that education is not only free, without price, but is compulsory also. And by a provision as wise as it is generous the children of Hawaiians, Chinese, Japanese, Portuguese and other nationalities all of necessity come under

the unifying influence of instruction in the English language.

Not only has provision thus been made for the education of all children of school age, but the care of still younger children has also been provided for. A large proportion of the alien inhabitants of Hawaii are common laborers, and in many cases both parents labor all day upon the sugar plantations or elsewhere. This leaves many children uncared for, and to care for these neglected ones the Free Kindergarten and Children's Aid Association was organized four years ago, and has been successfully carried on ever since mainly by missionary daughters and granddaughters. One of the latter, the wife of Associate Justice Frear, has written and published a volume of kindergarten songs, *The Cocoa Palm and Other Songs*, in which the missionary children's love for Hawaiian people, scenery, climate, language and legends finds beautiful expression. With receipts amounting to nearly \$8,000, the association maintains a Kindergarten Training School and seven kindergartens for Hawaiian, Portuguese, Chinese and Japanese children.

But the chief work for the Christianization of the many races gathered in the islands is done by the Hawaiian Evangelical Association. This association was organized in 1863 for the purpose of taking up the work then laid down by the American Board. For thirty-six years it has been faithful to its trust, but never more faithful and enthusiastic and generous in that service than it is today.

Its work, in accordance with its original intent, is first of all for Hawaiians, and to the care of the Hawaiian churches its secretary, Rev. O. P. Emerson, the son of a missionary, gives his whole time. Educational work is made prominent. There is an important training school for evangelists. There are industrial schools. There are girls' schools on each of the four main islands. For one of these Mr. H. P. Baldwin, builder of churches and liberal giver to other causes, will this year erect a building on one of the most beautiful sites for a school in the world. At Hilo Mr. L. C. Lyman is successfully conducting the boarding school for boys, founded by his grandfather more than half a century ago.

There are now more than 15,000 Portuguese in the islands. Unlike the Asiatic laborers, these have the franchise and other political privileges. They are a prolific people, industrious and thrifty also, and are already acquiring lands and building homes. They seem, therefore, to have a good future before them. Many of them are Roman Catholics, but the association has two Protestant Portuguese pastors working among them with encouraging success.

The Chinese work is in the hands of the royal-hearted Frank W. Damon, son of Chaplain Damon, so long and honorably known for his work for the seamen visiting Honolulu. It includes valuable educational and evangelistic work on Maui and Hawaii, but its most important work by far is in Honolulu. This cen-

ters in Mills Institute, a school for Chinese young men. It would be difficult to imagine a school more wisely conducted or more thoroughly permeated by the spirit of Christ. The boarding and day pupils number 125, and to hear these young Chinese so enthusiastically sing Moody and Sankey hymns is an experience never to be forgotten. Who can estimate the influence of these men, so trained and inspired, as they mingle with their 21,000 countrymen in Hawaii or return to their ancestral homes in China?

The most numerous race in the islands now is the Japanese. They now number nearly 40,000, and by the close of 1899 will doubtless number considerably more than that. The chief objection to the Japanese which is heard in Hawaii is their tendency to combine and use violence against others, or even against overseers of their own nationality. As workmen they stand very high, the sugar planters frequently declaring them to be "best of all." They are especially efficient in the sugar mills, in some of which hardly any other nationality is seen. While the life of a Japanese laborer in Hawaii is a hard one, the pecuniary gains are far greater than are the gains of those who stay at home.

To the spiritual care of these thousands of Japanese Rev. O. H. Gulick devotes his time with unflagging zeal. Born in Hawaii, spending his youth and early manhood there in sailing among the islands and in beginning his Christian ministry, at a later period for more than a score of years in Japan as a missionary of the American Board, he has qualifications for reaching these people which no one else possesses. Largely through his efforts the Japanese church in Honolulu has a beautiful and appropriate church building, and the Japanese boarding school has been supplied with a dormitory at a cost of \$5,000 where the pupils can be constantly under Christian influence.

By correspondence with Japan Mr. Gulick has secured ten or more evangelists to work on the sugar plantations, and as it was permitted me to visit most of these on my homeward journey I can testify personally to the good work many of them are doing. They act as interpreters and go-betweens, and through their good offices serious misunderstandings and collisions between employers and employes are avoided. The planters appreciate this even when they do not—many of them do—appreciate the value of their directly religious work. Houses are furnished by the evangelists free of charge, and in some cases these have been comfortably furnished. In addition to this the plantations contribute directly to the support of the evangelists. In some instances they furnish the entire salary. And while we were in Hawaii one of the planters, a missionary's son, gave \$50,000 outright to the Hawaiian Board. The vices to which the Japanese in Hawaii are especially exposed are intemperance, gambling and sexual immorality.

On the other hand, the fact that they are strangers in a strange land makes the Christian doctrine of the fatherhood of God more than usually attractive. The

high moral teachings of Christ are strongly re-enforced by the beneficent effects of Christian civilization which they see about them, and their separation from the strong family ties and the heathen environment of their Japanese homes makes it far easier to take the decisive step of becoming a Christian. One of the happiest Christians I have ever seen was a young man who, on a Hawaiian plantation, had found his Heavenly Father. As on my recent visit Mr. Gulick and I went from plantation to plantation, we everywhere found houses filled to overflowing with eager listeners, and candidates for baptism numbering in one case more than a score. With the increasing numbers of these laborers the need of a stronger evangelistic force among them seems imperative.

The day we sailed from Honolulu witnessed a scene which well illustrates the spirit of these Americans of Hawaiian birth. This was a Sunday school rally, in which hundreds of children, Hawaiians, Portuguese, Chinese, Japanese and Americans, led by members of families of the highest social position, marched through the principal streets of the city with bands and banners, each nationality as it passed in turn before President Dole and other prominent officials and citizens singing in its own tongue a song of praise to Jesus.

### In and Around Chicago

#### Well-earned Vacations

The Union Park Church knows how to do a good thing and to do it generously. So it has sent Miss Spence, who has served it as missionary for many years, on a three months' trip to Europe. At the suggestion of Dr. Noble the money was raised in two days, and a woman who had long dreamed of seeing the old world, but had never supposed it possible that her dream could be realized, was on her way to join a party already in England, some of them members of the church to which she herself belongs. Prof. W. B. Chamberlain, the leader of the choir in this church and teacher of elocution and music in the seminary, as well as Professor Jernberg of the seminary and of the church also are abroad. Dr. F. W. Gunsaulus sailed Saturday, July 8. As president of Armour Institute, preacher in Central Music Hall, lecturer and author, it would seem as if he deserved a rest, and one which will prove refreshing and invigorating at the same time. Another tired pastor, Dr. D. F. Fox of the California Avenue Church, whose work for the last seven years has been well-nigh phenomenally successful, has been invited by one of his parishioners to join him in August in a trip to Scotland.

#### A New Professorship

The Northwestern University at Evanston has established a professorship of Biblical history or instruction and has called Dr. A. W. Patten of Hyde Park, Ill., to fill it. He was born in Dorchester, Mass., has Congregational blood in his veins, but is a loyal Methodist.

#### Problems of Law and Order

People who live in Ravenswood, a portion of Chicago, have long been troubled over law-breaking and disreputable resorts, which, without any one's being responsible for them save their owners, had been established in their midst. Sunday afternoon, at a mass meeting representing all the churches and the moral sentiment of the place, the facts were fully discussed, a law and order league formed, officers chosen who mean to do their duty and money subscribed to meet expenses. In Hyde Park, where the temperance forces have been

organized for years, and have rarely failed to secure conviction whenever they cause arrests, temperance people are now confronted with a new danger. The Edelweiss Garden, a beer garden, having failed through opposition of the property owners to secure a license, has begun business as the Edelweiss Club. Any person can become a member by paying a dollar and agreeing to obey the rules. The proprietors claim a membership of 4,000.

#### A College President Dwelling in the Slums

Dr. and Mrs. Rogers of the Northwestern University have been spending a few weeks in the university settlement. They have been visiting the poorest and most needy families in the district reached from the settlement house, and have secured better quarters for several families and set movements on foot which will undoubtedly result in the condemnation or abandonment of a good many houses for which the owners have been receiving a handsome rent.

#### Mrs. W. E. Hale

The South Church has suffered another great loss in the death of one of its charter members, Mrs. W. E. Hale. This loss is doubly severe as it comes so soon after the death of her husband, who was one of the most prominent and generous men connected with Western Congregationalism. Since his death his wife has kept up his gifts to the church and to the objects in which he took such deep interest. So far as possible the family will continue to do this. But the personal influence which Mr. and Mrs. Hale exerted can never be made good. To the latter all the Beatitudes might truthfully have been applied. To rare intellectual gifts, which had been carefully cultivated by travel and wide reading, she united a purity of heart which expressed itself in whatever she did. An invalid the larger portion of her life, she yet managed to attend church with comparative regularity, to care for scores of people who owed very much to her advice and encouragement as well as to her bounty, and to inform herself as to every promising movement connected with the kingdom of God.

Chicago, July 15.

FRANKLIN.

### In and Around New York

#### Buildings for Religious Purposes

A good deal of building is in progress this season of structures intended for uplift purposes—buildings the money for which comes from members of churches. Jews have recently completed a splendid home for their charities and are at work upon a hospital to cost \$800,000. Roman Catholics are to erect a \$3,000,000 orphan asylum, to take the place of the one on Fifth Avenue opposite the old Vanderbilt mansion. They are completing six new churches, the aggregate value of which is easily \$1,500,000. Presbyterians are building one splendid new church in Brooklyn and several smaller suburban ones. Hanson Place Baptist, one of the largest in Brooklyn, will put up a \$200,000 structure, a feature of which will be a large auditorium for Mr. Moody when he comes here. Dr. Dixon, the pastor, has long advocated a Moody auditorium in New York. Episcopalians are to prosecute work upon their cathedral, having just resolved to erect the pillars of the nave, which means that they will put up the great structure as a whole, and not complete the choir and leave the remainder to the future. They have five new churches under erection. Rumors are persistent that Plymouth would rebuild, but they have no foundation. Dr. Wilson having just finished building, there is not much Congregational work in hand, save the extension work in the Brooklyn suburbs. The Brick Presbyterian Church is remodeling a dwelling into a Church House, and Madison Square Church has called three assistant ministers, a radical departure, to work in church and a new Church House, the latter to cost \$100,000.

#### Encouraging Prospects

From present indications it is quite probable that Mrs. Baker G. Eddy's "non-existence" theory will be a reality in this State, which she will have to admit, that is if the legislature adopts the bill which has just been drawn up by the Medical and Legal Relief Society last. This society met last Thursday in the Waldorf-Astoria, and Christian Science leaders were present. They were asked to express an opinion of the proposed new law, and invariably every one took the opportunity to tell of the marvelous accomplishments of their fad. They did not get very far, however, as they were called to order in each case and compelled to stick to the question. They made a very unsatisfactory showing, and one of the lawyers did not hesitate to call attention to the "abnormal development of the minds" of these healers. The measure as drawn up is none too severe, and only accuses the defendant guilty of manslaughter. It will probably be somewhat modified before it is presented to the legislature, but none of the penalties will be allowed to be made less severe. Other meetings of the society are to follow.

#### A Sterling Character

The death of Robert Bonner has been felt in various ways in the city and throughout the country. His career was a remarkable one, and one from which many an enterprising young man, ambitious of success, may deduce principles on which to base his life procedures. His business methods were as peculiar as they were effective. He never advocated the modern business ideas of taking risks, and that money makes money. He earned every cent by hard work and never borrowed a single dollar to carry out any scheme. Dr. McIntosh, who delivered the funeral oration, summed up his career in the following sentence: "The calm fearlessness of a strong man's conscious uprightness and the changeless loyalty of a large-hearted and tender friendship." The funeral services, held in the Fifth Avenue Presbyterian Church, were impressive. His influence in religious matters was large. He insisted that the pastor of the church should be a foreigner and this is, by some, considered as the reason that there has not been an earlier agreement on a man to fill the pulpit.

#### Libraries in Parks

Brooklyn will have a public library on a small scale in each of the forty small parks in the borough if the park commissioner's plans are carried out. Little kiosks will be erected just large enough to contain a reading-room and bookshelves. These tiny libraries are to be artistically designed and will be octagonal in shape. They will be lighted by windows on every side and a skylight in the conical roof. Two have already been erected and the foundations for the third have been laid. The usefulness of the experiment has been proved, as many of the unemployed who spend their leisure moments in these parks have found profitable pastimes which cannot help but arouse higher aspirations. The idea of a library in every park originated in the mind of Mrs. Mary E. Craigie, president of the Brooklyn Library Association. She and her friends solicited the interests of the park commissioner, who in turn became an enthusiastic advocate of the plan.

#### Still Doing Its Blessed Work

John E. Parsons maintains two houses in the Berkshires which the Tribune Fresh Air Fund fills for ten weeks each summer. The fund does not do more than provide the children, for Mr. Parsons furnishes everything on the ground. In this term "everything" plenty of food is about the smallest item, the rest being contrivances almost without number by which children can have a huge time. Five hundred children a season, taken from the poorest of tenement districts, enjoy two weeks of fun and mountain air. The famous fund has started in again for this season, and the public is contributing as usual. CAMP.



## THE HOME

### Blow, Sea Wind, Blow

BY HETTA LORD HAYES WARD

Blow, salt sea wind, blow in from the sea,  
Blow down the dark ways where the poor folk be;  
Sweep swift through the slums, drop down in the  
dives,

Breathe a breath of love into evil lives;  
Sweep clean away both shame and sin,  
Leave room for love to enter in.

Go, restful wind, thou art strong and salt,  
Go down where the weary workers halt,  
To the shop, to the mill, to the sweater's den,  
In the ant hill black with toiling men.  
Go cleanse the plotting, covetous brain,  
Blow out the cursed thirst for gain.

Blow, sea winds, blow, where our sad isles lie  
With a stony frown toward the plying sky.  
Through the prison pass, touch the prisoner there;  
Where the sick lie low lift the matted hair;  
O'er the stone walls blow, brave sea winds blow,  
Through prison bars God's love must go.

Blow inland, wind, over hill and dale,  
Lift the leaves that droop, cool the faces pale;  
Bid the rich and the poor flock down to the shore,  
And hark for the voice of the Christ once more,  
Who walked by the shore of Galilee,  
And who talks to his own in the wind from the sea.

### How to Treat Invalids

The invalid is an in valid—in some of life's demands he does not count. In some way he has fallen short of the full measure of man. It may be an ailment, or an infirmity, or a partial deprivation of the full use of a sense—something is lacking. It is often difficult to know just how to treat these friends, whom we sincerely pity, but who cannot play their full part in the world. The old way was to treat them as the wounded deer whom the herd drives out. The Christian way is kindness, but a kindness that often hurts for lack of a little considerate thought.

First, then, so far as possible, ignore their invalidity. Do not make them talk about it; and if they have the grewsome habit of volunteering talk and evidently enjoy bad health do not encourage them in that enjoyment. No one has a right to obtrude the story of distresses—his own or any other man's—upon his neighbors. You may listen with patience once, but a second time it is quite fair to make a leaping change of subject. The shop talk of doctors should be left to doctors, who, to their credit be it said, are seldom sinners in the way of bringing their business into general conversation.

If it is true, unfortunately, that some invalids love to recount the history of their diseases it is also true that it is a theme upon which no healthy invalid ever speaks from choice. A friend who is deaf tells us that seven out of ten strangers whom he meets begin almost at once to question him about his infirmity and the means he uses to help it. Imagine what an old, old, tiresome, depressing story it is to him—like a soldier telling of his defeats. Why should you, because it affords an easy subject for conversation, force him to go back to these defeats and trials? Another man of our acquaintance had one blue eye and one brown. Do you suppose he thought kindly of strangers who asked him about the variation? Do you suppose Michael Angelo liked to be questioned about his broken nose, or Byron about his club foot?

Before all else and so far as possible, the healthy-minded invalid likes to be treated

as if he were sound and strong. The blind man does not like to have you take his arm unasked, and push and pull him here and there, even for his own good. One ought to ask permission before he even touches a person who is so sensitive to touch. The deaf man knows when it is dinner time. His eyes are probably better than yours and his wits about little things as keen or keener. You can invite him to the dining-room by a look as well, and much more to his satisfaction, than by a clumsy mimicry of eating with the hand and lips. He does not like to have his infirmity paraded in the sight of others, or even forced upon his own attention.

The one courteous aim of the sickroom and of the companionship of invalids is to treat them as much as if they were valid as the circumstances will allow. Other ambitions sometimes fade when the body fails, but the ambition and desire to be strong and well—to be like other men—never quite fades out of the invalid's breast. The most delicate flattery as well as the most considerate kindness you can show him is to treat him according to his wish. And by a little forethought and a little self denial it will be easier than we think.

"O, I do love Mrs. Brown," said a little lame girl. "Why, she treats me as if I were twenty and as strong as a boy." And here was the double revelation of a Christian woman's loving tact and of an invalid's ambition. And yet we may be sure that this kind friend and comrade had never once tempted the lame girl to a play or occupation beyond her feeble strength.

### John's Horse Car

BY JESSIE WRIGHT WHITCOMB

John sat on a pile of new lumber and looked down through the apple trees toward the old railroad cut. The little green apples hung like tiny lanterns from the branches, sleepy chirps came from somewhere among the leaves, and off in the open the evening song of the meadow lark thrilled through the air.

John's family had driven over to see the house they were building. They were in the habit of visiting it after supper. No workmen were there then, and the boy could do as he pleased. It was all very interesting, but nothing quite took hold of John's imagination as did the old railroad cut. Part of it was on their land. His mother had told him all about it—how there had once been a little railroad running in a circle, west of town, and how the road failed and the track was taken up. Some of the rails were still on their land and some of the old ties, with the spikes and bolts in them. Through the trees he could see the diminutive old red shed where the coal used to be kept. John never wearied of it all, and words could not be found to express the charm that little failed-up railroad exerted over him.

John was not a reasonable boy. His family knew it. He looked reasonable. His steady gray eyes, his grave mouth, his square-cut, honest sort of chin and jaw gave him an eminently satisfactory appearance, but he was not reasonable. The fact dawned upon his mother some three years before, when he once came to her, saying, confidently:

"Mamma, won't you please buy me an

engine, a real engine, with a coal car and a baggage car and a mail car and a passenger car and track enough to run from here to that place where Ruth went bathing in the ocean."

"Two thousand miles of track," remarked his mother; "is there anything else you would like?"

"That will do. When can you buy it, mamma?"

She worked hard to explain the situation to him. But he was a small boy, and distinctly unreasonable, and her success was limited.

He did endeavor to bring his desires down to the possible, and he next planned to have a track to the top of the mound, the only positive elevation in their section of country—a distance of some five miles. He meant to "rent some electricity" and have one car and a car barn for his car at the city end of his line, and while he refreshed himself with a little soda water Rab was to guard the car barn. Rab was John's dog and, as John believed, shared his feelings in regard to cars and railroads.

But that modest plan failed to meet with acquiescence, and, rather saddened by his reverses, he next schemed to have eight horse cars and sixteen donkeys to pull them and a track on their own place. He knew all about horse cars. When the old horse car system gave way to the electric motors some of the horse cars were stored away in the old horse car barn. John's family never drove by that sacred spot that John did not get out of the carriage, apply his eyes to cracks and knot holes and gloat over those cars. There were just eight of them, and, as he reasoned to himself, it wasn't as though he wanted nine or some other number, he wanted exactly eight.

Even that practical plan never seemed to near realization, and now, older grown, he looked down the cut and wished for one horse car, even if he had no track, no donkey, no anything. Having the horse car, who could tell what might happen?

"Mamma, don't you think I could have one horse car—just one?" he asked, as his mother came to tell him it was time to go home.

"Bless your heart, you ought to. But the company hold their cars very high—for I inquired; and now with so many expenses we can't afford it."

John's face fell. He could see that car over there in the cut—flags flying, full of children, bright new paint. He gave a little gasp.

"Perhaps you will have it, John—who knows?"

His mother never could help encouraging him a little, his plans were so delightfully unreasonable and he was so—nice. She knew there never was such a strong, sturdy, big little boy for his age as her John.

It wasn't very long after that that he was riding out from town on an electric car. He liked cars so much that he rode on them pretty often. When he used to go to kindergarten he went on them every day. All the conductors and motormen on that line knew him. He was on Mr. Brown's car, as he called it. Mr. Brown was the motorman, an old man, and he always smiled at John, and the hope never wholly failed John that Mr. Brown would invite him to ride on the platform beside

him and turn the brake. He always sat squeezed close up to the door and followed every move Mr. Brown made. "I just know I could do that," John always thought. John had got on the front end of the car hoping for the invitation which never came, and he noticed how unusually worn the old man looked.

"Are you sick, Mr. Brown?" he asked, anxiously.

"That's what I am," said the man, with a faint smile. "I begged off, but they wanted me to run this one trip more;" then he shook his head wearily, let go the handle, and away they went. There was only one other passenger. He sat quite at the rear of the car. John knew who he was well enough, for it was Mr. Fisher, president of the Electric Car Line Company, and as John watched the motorman he thought about Mr. Fisher and his street cars. Mr. Fisher had a carved stone dog in his front yard, and John wondered why if he were rich enough to have a carved stone dog he did not have a carved stone street car instead. That would have been worth while.

The car came to the longest straight stretch on that line, where the motormen always gave the car full swing, and it bowled along over the track in glorious style. John took it as a personal injury when any one wanted to get on or off on that stretch, though there was a certain fascination about seeing the motorman stop the car. He would swing the handle around and grind it down and slow up so neatly at just the right spot. John longed to do it himself, he was sure he could. Strong? Why his father said he was a regular little Hercules.

Then John's eyes were glued to something he saw straight ahead of him on the track—a goat wagon. He had seen that goat wagon near that place for weeks; it was a white goat harnessed with red harness to a funny homemade box wagon. A baby always rode in the wagon and two little girls coerced the beast along; one generally pulled and shouted, while the other pushed and shouted. Now they were crossing the track and the goat wouldn't move. John's eyes turned confidently to see Mr. Brown stop the car. He was not trying to. John stared in a sort of agonized horror. It was all in a second. He saw Mr. Brown shiver, reel, and before he had yet fallen John, with set teeth and straight-drawn brows, had sprung to the brake. It did not feel at all as he thought it would. He thought for a moment it had pulled him right over the front of the car, but he held on blindly.

A year from the time he grasped it, as he reckoned time, he felt the car sullenly slackening and grumbling with its wheels on the track; large hands grasped the bar, and he knew the conductor's uniform was beside. He heard the screams of the children, but they were still a foot in front of the car. And Mr. Fisher was out there with red staring face, fumbling hands, and a tongue that refused its office. Then it all cleared up before John and he saw things as he had before. Mr. Brown was lying on the platform where he had fallen, breathing heavily. He saw how queer Mr. Fisher looked, and he appreciated the fact that his freshly laundered shirt waist was split from stem to stern.

"Why didn't you get off the track?" thundered the conductor, showing his emotion in the only way that occurred to him.

"The—the goat—Billy—wouldn't go!" sobbed the eldest.

"Why didn't you run and leave the old fool?"

"The—the baby's tied in—and we couldn't."

And then the conductor broke down and cried worse than the baby herself, while John stared at him in silent astonishment. He didn't know men could do that way.

The conductor got the little group off the track. There was no house very near them and a picketed cow had been the only observer of the scene. Then they gently laid the motorman on the seat. He opened his eyes. "Did I run over them?" he whispered.

"No, no, my man, all right!" said Mr. Fisher, wiping the man's shoes with his handkerchief and adding, sententiously, "this must never happen again, never!"

"Who stopped her?" murmured the man.

"This—boy—this baby," stammered Mr. Fisher.

"God bless him! What's your name, my boy?"

"John," put in the conductor, proudly. "John. You can't beat that boy in this whole United States. No sir!"

"John, my boy—honored—pleased—delighted to meet you," wringing John's hands. "If there's anything—if you want to be a motorman," then floundering hopelessly as he noted the size of the infant, "if—my dear, dear boy, I can't express my gratitude. I should have never slept another night in my life if we had run—if, you know—Jove, sir, I can't! John, isn't there anything I can do for you as a slight testimonial of my?"

"Yes, sir," answered John, so promptly that it seemed to clear the air and restore the whole group to a more normal condition. "Won't you please tell me the price of one of your horse cars up in the old car barn? I can pay a dollar," eagerly. "I've got a dollar! I could have paid two dollars but I bought a Yankee watch with the other one. Will a dollar be enough?"

"Plenty," fervently. "Plenty—sell you the best car in the barn—you" tentatively, "might let me give it to you, perhaps?"

"O, no," hastily. "I want to know the price of it!"

"Certainly. To be sure. Why, now, the best car I have I have just put down to seventy-five cents—best one in the lot—very good bargain—glad to have you buy it. Glad to deliver it to you—immediately. Yes, sir."

John's eyes shone. His face grew quite red. "My! Won't my mother be surprised! I'll have to get my dollar from her. It's in her pocketbook."

"Of course! Very good place to keep it. Just pay it at my office, please—earliest convenience. Yes, sir, deliver it immediately. Finish the run, sir," to the conductor, "and we will get him home," motioning to the motorman.

"Feel better?"

"Yes, sir, better now, I think," but he lay quite still. Then he whispered to John, "God bless you, John. I couldn't

stood it if I'd killed them—little girls."

But the car! John's heart throbbed and exulted. A real horse car at last—his—to stand on their new place right in the old cut! Just wouldn't his mother be surprised though!

## A Woman's Litany

O Christ the Virgin-born, to Thee  
We women raise our litany;  
Hear Thou, and of Thy charity  
Deliver us, good Lord!

From narrow lives in prison pent,  
From fateful hours on trifling spent,  
From basely satisfied content,  
Deliver us, good Lord!

From broken faith and love held light,  
From tyranny where might is right,  
From petty slander, scorn and spite,  
Deliver us, good Lord!

From failure to perceive the good,  
From life's high call misunderstood,  
From soiling of our womanhood,  
Deliver us, good Lord!

From sloth and selfishness, that close  
The heart to others' cares and woes;  
From false friends, unforgiven foes,  
Deliver us, good Lord!

From making to offend a child,  
Whose life were brightened if we smiled;  
From every sin which hath defiled,  
Deliver us, good Lord!

From cynicism's blighting breath—  
Despair, the soul that darkeneth—  
And all ignoble fear of death,  
Deliver us, good Lord!

—E. G. Salter, in *The Puritan*.

## "A Destroyer of Happiness"

In Mrs. Amella E. Barr's latest story, "I, Thou, and the Other One," occurs a conversation between a mother and daughter which is full of cheerful philosophy, as well as sincere piety and the wisest comfort. For family reasons Squire Atheling had demanded and obtained from his daughter a promise that she would not meet or correspond with her lover, Piers Exham, until her father gave permission. After her interview with him the heart-broken girl turned, with a woe-begone and injured air, to her mother for sympathy:

"Kate," said her mother at last, "Kate, my dear, this is your first lesson in this world's sorrow. Don't be a coward under it. Lift up your heart to Him who is always sufficient."

"O, mother, I think I shall die!"

"I would be ashamed to say such words. Piers was good and lovable, and I do not blame you for loving him as long as it was right to do so. But when your father's word is against it you may be very sure it is not right. Father would not give you a moment's pain if he could help it."

"It is too cruel! I cannot bear it!"

"Are you asked to bear anything but what women in all ages and in all countries have had to bear? To give up what you love is always hard. I have had to give up three fine sons and your dear little sister Edith. I have had to give up father and mother and brothers and sisters, but I never once thought of dying. Whatever happens happens with God's will or with God's permission. So if you can't give up cheerfully to your father's will, do try and say to God, as pleasantly as you can, Thy will be my will."

"I thought you would pity me, mother."



"I do, Kate, with all my heart, but life has more loves and duties than one. If, in order to have Piers, you had to relinquish every one else, would you do so? No, you would not. Kate, I love you and I pity you in your great trial, and I will help you to bear it as well as I can. But you must bear it cheerfully. I will not have father killed for Piers Exham. He looked very queerly when he went out. Be a brave girl, and if you are going to keep your promise do it cheerfully, or it is not worth while."

"How can I be cheerful, mother?"

"As easy as not, if you have a good, unselfish heart. You will say to yourself, 'What right have I to make every one in the house miserable because I am miserable?' Troubles must come to all, Kitty, but troubles need not be wicked, and it is wicked to be a destroyer of happiness. I think God himself may find it hard to forgive those who selfishly destroy the happiness of others just because they are not satisfied or have not the one thing they specially want. When you are going to be cross and unhappy, say to yourself, 'I will not be cross, I will not be unhappy, I will not make my good father wretched and fill his pleasant home with a tearful drizzle because I want to cry about my own loss!' And depend upon it, Kitty, you will find content and happiness in making others happy. Good comes to hearts prepared for good, but it cannot come to hearts full of worry and fear and selfish regrets."

"You are setting me a hard lesson, mother."

"I know it is hard, Kate. Life is all a task, yet we may as well sing as we fulfil it. Eh, dear?"

### Features of the International Council of Women

We have not, at this writing, seen a complete and adequate report of the meetings in London of the Women's International Council, which opened June 26. The English dailies, however, devoted considerable space to the addresses and personnel of this great congress of women convened to promote reform and progress, and echoes of their utterances are appearing in American journals. A correspondent of the New York Tribune wrote enthusiastically: "The Women's International Council, with scores of famous women from Europe, America and the colonies, has been a remarkable tournament of wit, wisdom and tact. . . . If it has done nothing else it has offered convincing proof of the talent of women for public speaking and the wide range of their interests under modern conditions of education."

One has only to read over the topics to see how wide a field of human activity the program covered. Women's Suffrage, Trade Unionism, Journalism, Ethics of Wage Earning, Nursing, Temperance, Social Life, Scientific Research, The Drama as a Field for Women, Factory Legislation and Social Settlements, are but a few of the subjects under discussion.

The foremost place on the program was given to the subject of International Arbitration. There was a great demonstration at one crowded evening meeting, when the public was invited and a resolution was passed pledging the International Council of Women to take steps in every country to further and advance the movement toward international arbitration.

The Countess of Aberdeen was naturally the most conspicuous figure, and her presidential address was full of rare good sense, if we may judge from this sentence, which was received with great applause: "It may be well to have our women's clubs and councils at present, and let us put our best efforts into them to make them produce their best fruit, but let us remember that they are only means to an end, and that the redemption of the race can only be compassed by men and women joining hands and making common cause in every department of life—not both necessarily doing the same work, but combining to do each their own part together."

Among the well-known American women who had a part in the program were Mrs. May Wright Sewall, the newly elected president of the council; Miss Susan B. Anthony, who excited great enthusiasm; Mrs. Jennie C. Croly, president of Sorosis; Mrs. Charlotte Perkins Stetson, Rev. Anna H. Shaw, who preached in the Westminster Congregational Chapel, London; and Mrs. Ellen Johnson, whose sudden death after reading her paper cast a shadow over the sessions.

At the literary sessions prominent figures were Mrs. Flora Annie Steel, who is described as having "a strong face, framed in plentiful gray hair and a good voice, well directed"; Miss Beatrice Harraden, characterized in a London paper as "a little girlish woman, looking very young, very ill, and yet very much alive"; Mrs. Meynell, Kate Douglas Wiggin and Mrs. Carmichael Stopes.

At the first of the fifty meetings representatives of twenty-six nations were presented, among them a delegation of Chinese women.

Those who believe in mixed clubs, with a membership of both men and women, will approve Lady Aberdeen's question: "Are not these societies, confined to one sex or the other, dividing the life of the race in a way not intended by nature or God?"

The Child came in for a share of attention, and the address of an American psychologist, Prof. Earl Barnes, was greatly appreciated. Teachers and mothers also contributed advice and warnings.

One of the most popular of special meetings was that devoted to the domestic service problem. Every one admitted the dearth of house servants and the aversion toward entering domestic service under present conditions. Apart from better training, the best remedy suggested was that servants should be allowed to "live out," and come into homes to work by the day or hour as in any other trade. It was declared possible to raise the status of the house servant by training and respectful treatment, as the calling of the sick-nurse has been elevated from a level with the charwomen to a profession.

### "Three in a Row"

We were not aware that the pleasing little story in our issue of July 6 was founded on actual facts, although it was written soon after the author's return from a trip to Colorado, until we were in receipt of this appreciative note:

I wish to thank you for the sketch—Three in a Row—in a recent number of *The Congregationalist*. I was visiting friends in Denver last summer and early in August we took the trip to Silver Plume. I was so impressed by the singing of those children that the song, "Anywhere with Jesus," which they sang over and over followed me back to Massachusetts, and I was glad when a friend found the whole hymn and copied it for me. It seemed strange for a New Englander to be so helped by a mining camp in the Rocky Mountains.

When I heard the three children they had a little musical instrument, something like a zither, which one of them played.

Lee, Mass.

M. S. S.

### Closet and Altar

*The hand of our God is upon all them for good that seek him.*

To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world today than the truly willing soul, and there is nothing more worth coveting than the will to will God's will.—*Henry Drummond.*

If it be thy will that I should be in darkness, be thou blessed; and if it be thy will that I should be in light, be thou again blessed. If thou vouchsafe to comfort me, be thou blessed, and if thou wilt have me afflicted, be thou blessed also.—*Thomas à Kempis.*

O joy to hear with sense new born  
The angels' greeting strains,  
And sweet to see the first fair morn  
Gild the celestial plains;

But sweeter far to trust in thee  
While all is yet unknown,  
And through the death dark cheerily  
To walk with thee alone.

In thee my powers and treasures live,  
To thee my life must tend;  
Giving thyself, thou all dost give,  
O soul-sufficing Friend!

—*Eliza Scudder.*

Is it not to a considerable extent true that as man advances in life, work becomes his real play and suffering his real work; that a few months, or a few weeks, spent in what are beautifully called "God's prisons" do more to fit the soul for immortality than years of activity?—*J. B. Mozley.*

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.—*John Mason.*

We fools would have a cross of our own choosing and would have our gall and wormwood sugared, our fire cold, and our death and grave warmed with heat of life; but he who hath brought many children to glory and lost none is our best tutor.—*Samuel Rutherford.*

We beseech thee, O Lord, remember all for good; have mercy upon all, O God. Remember every soul who, being in any affliction, trouble or agony stands in need of thy mercy and help, all who are in necessity or distress; all who love or hate us. Thou, O Lord, art the Helper of the helpless; the Hope of the hopeless; the Saviour of them who are tossed with tempests; the Haven of them who sail; be thou All to all. The glorious majesty of the Lord our God be upon us; prosper thou the work of our hands upon us; O, prosper thou our handy-work. Lord, be thou within me, to strengthen me; without me, to keep me; above me, to protect me; beneath me, to uphold me; before me, to direct me; behind me, to keep me from straying; round about me, to defend me. Blessed be thou, O Lord, our Father, forever and ever. Amen.

## Mothers in Council

### A PICTURE HUNT

"Jamie, what can it be that mamma has promised we may do this afternoon, and that we never did before on Sunday?" said a little girl of twelve.

"Maybe a new story," suggested the five-year-old "brudder," who was playing with his Angora pet on the floor.

"No, no, it's not that, for she said it's for us to do ourselves—mamma, can't you come in and do it soon?"

"I'm coming right away, and Flossie must learn not to tease," she said, kindly, "though I know time moves slowly when one is waiting. But where's my box? Just run up in my room and you will see a large green box in a chair, which you may bring down to us. Come, Daisy," she added to another girl of fourteen years who was busy reading. With one last look at her page, she moved towards her mother, who sat at the large table in their cozy nursery.

"O, may I untie the cover?" said Flossie, who now entered with the box.

"Yes."

"How lovely! Where did you get such pretty pictures, dear little mamma?"

"Just divide them around as nearly equal as you can, while I tell you my plan. We are to have a picture hunt with this collection of magazine prints that I have been making for ever so long. O, I must have my Bible, Daisy; it's on that hanging shelf near you, and then we'll need this blank-book and my tube of paste. Are we ready to begin? Who will be the very first to find a picture of a shepherd?"

Eyes and fingers worked rapidly for a moment or two.

"Ah, Jamie has found a beautiful one in colors. We will use that for the first page in our scrap-book, and underneath I want Daisy to print with colored pencils the verse, 'The Lord is my Shepherd, I shall not want.'

"Next, we want one of fields and meadows. That will do very nicely," as Daisy held up a landscape view of country scenery with cattle resting in the shade, "for the second verse, 'He maketh me to lie down in green pastures.'"

"O, we are Bible illustrators, aren't we?" said Flossie. "What fun! I've got an old man leaning on his staff, and here's a deep valley among the Alps that will do for that about 'thy rod and thy staff,' and the 'valley of the shadow of death.'"

"Yes, you have the idea, only we want 'still waters' first."

"Here is one of Echo Lake, or would you like this dear little pool in the woods called Placid?"

"I think we have room for both. Our Twenty-Third Psalm is beginning to look quite ornamental with the red, blue and gold lettering that Daisy is doing so neatly for us."

The children were so fascinated with their search for appropriate representations of the Bible objects that they finished two Psalms that Sunday. The other one was the Sixty-third. "Early will I seek thee," was written beneath the picture of a child kneeling beside her little bed with hands uplifted in prayer. Jamie enjoyed looking through the list for "foxes" and then he found a "sword" and a "king" for other of the verses.

"Ain't I almost a big man now?" he asked, after he had found a beautiful large bird with immense wings, which was "just the thing" mamma had said, for the verse "In the shadow of thy wings will I rejoice."

"Yes, you are mamma's big man already. But what is that clock saying—one-two; why, it has struck six and we must all help get ten, for papa will soon be back from his call on Mr. Benson, his sick friend, and then won't he be surprised at the scrap-book we have begun?"

Just then Flossie began to whirl around and around and exclaim with enthusiasm, "I'm a born schemer. I have a dear plan"—everything with Flossie was "dear." "Let's hurry up and get our book filled, and take it to Mr. Benson, who lies in bed while we are happy and lively as kittens."

A smiling face all aglow with pleasure entered a sick man's room one month later, and a small hand laid a package on the couch. Opening it and looking at the contents, the old gentleman said: "That makes me think of the days so long ago when mother used to teach us boys the words that you've printed here in colors of the rainbow." The tears fell down the invalid's cheeks as he clasped the child to him and patted the little face very kindly.

"I am sure he was pleased, and we enjoyed making it more than any scrap book we ever tried," Flossie said upon her return home.

B. F.

### AN ARBITRARY FATHER

The other day a little girl of twenty-seven months had finished her luncheon and was quietly amusing herself pulling a little jacket up tight around her ears and then letting it drop to her elbows. She was with much effort and care repeating this operation and was giving herself a fine lesson in concentration of thought and effort. All at once her father, who sat next to her, turned and without any warning ordered her to put the jacket down. She, rudely awakened from her little play, hardly appreciated what had been said and before she could understand he gave the order again, with the threat to twist her ear. At the same time she hugged the jacket tightly around her neck, refusing to remove it. He then began the twisting, gently I have no doubt, but enough to make the child forget the command and begin to cry excitedly.

After the lady sitting on her other side had stood it as long as she could, she gently laid her hand on the child's hands and said, "Papa wants you to put your hands down." This brought her mind to the matter in hand. She lowered them and the twisting process stopped.

This was done by a Christian man, who considers that he has nothing to learn in the management of children. I wonder how he would enjoy having a creature, three or four times as big and strong as he, pounce on him when he was writing a letter and order him to lay down pen and paper, without time given him to change his thought from the subject in his mind?

KINDERGARTNER.

### TOO MUCH STUDY FOR GIRLS

The amount of work required in the public schools from girls between the ages of eleven and fifteen years ought to be diminished, says Dr. W. Gill Wylie, chairman of the medical board of the New York Board of Education and a specialist in gynecology. During this period girls should simply "grow" and not be made to labor overmuch intellectually or physically. In his opinion there ought to be entirely different courses of study for boys and girls at this period of their lives, that for girls being made far lighter.

Dr. Wylie does not, however, attribute all cases of ill-health in school children to over-study. It is unquestionable, he says, that in many instances breakdowns are largely due to lack of hygienic surroundings at home, to underfeeding, to waste of energy through emotional expenditure (as, for instance, from novel-reading or theater-going), or even to too much exclusive association with older persons. In such cases school work is only contributory. He opposes the introduction of an exhaustive system of gymnastic exercises, holding that what girls need most is more open-air exercise.

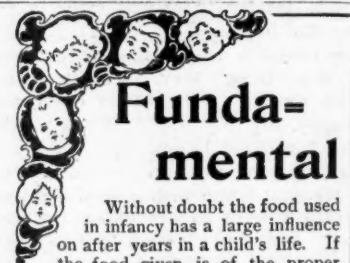
Every hour that a child sleeps is just so much investment of physical capital for years to come. Every hour after dark that a child is awake is just so much capital withdrawn. Every hour that a child lives a quiet, tranquil, joyous life, of such sort as kittens live on hearths, squirrels in sunshine, is just so much investment in strength and steadiness and growth of the nervous system. Every hour that a child lives a life of excited brain-working, either in a schoolroom or in a ballroom, is just so much taken away from the reserved force which enables nerves to triumph through the sorrows, through the labors, through the diseases of later life.—Helen Hunt Jackson.

### RESULT OF MODERN EDUCATION

Mother: "What makes baby cry?"

Katie (aged five): "John kicked him."

John (aged six): "We were only playing, mamma. Katie was Scylla and I was Charybdis and baby was Ulysses' ship."



## Funda-mental

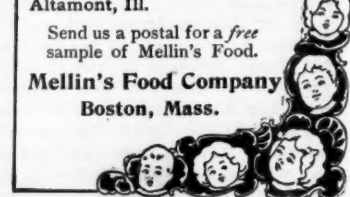
Without doubt the food used in infancy has a large influence on after years in a child's life. If the food given, is of the proper character, the infant builds up a strong, rugged constitution that resists disease and produces healthy, happy childhood.

## Mellin's Food

I send you a picture of our youngest son, Nolan Robert Bonner, whom I am raising on Mellin's Food. He has always been very small, but since I have been feeding him Mellin's Food he is gaining rapidly. I cannot speak too highly of Mellin's Food for I raised my OLDEST boy, now 3 years old, on it and he is a perfect type of health and as solid as can be. I really think it lays a solid foundation which a child retains always. Mrs. N. R. Bonner, Altamont, Ill.

Send us a postal for a free sample of Mellin's Food.

**Mellin's Food Company**  
Boston, Mass.



# Wool Soap

It's safe to use Wool Soap—it keeps the skin well.

Swift and Company, Makers,  
Chicago



## The Conversation Corner

**M**Y DEAR CORNERERS: I have two cat stories for you this week—not made-up stories at all, but incidents from real life, each of them connecting different places and people, near or remote, through our Corner. The first letter comes from China, but refers to missionary children from India and Japan, now in this country.

FOOCHOW, CHINA.

Dear Mr. Martin: Am I too old to come into the Corner? It was only last winter that I, like Samuel Fairbank and George Cary [there, she has gone and told the names of those boys which were given only by initials!—Mr. M.], in the Corner of Dec. 29, crossed the Pacific Ocean on the *Gaelic*, and like the latter we had gales as well as *Gaelic*. I wonder if there aren't always missionaries and kittens on the *Gaelic*? Certainly both are well cared for on her. Last winter there was a family of four black kittens on board, belonging not to a fireman, but to their black mother, who kept them in boat No. 6, high above the promenade deck, where there was no way of getting at them except by a long jump from the roof of the deckhouse. During the gale, which grew to be a hurricane, the canvas cover of the boat came off, and after two days of exposure to the storm the mother brought two of them down to the saloon. Then she did not seem to know which half of her family to stay with, and she cried until Lieutenant Hobson, who crossed with us, pleaded her cause, and between the junior officers and Sinbad, the deck boy, the other two kittens were brought down. The theory that black cats bring good luck did not hold good, for with five on board the *Gaelic* had the worst weather and the slowest time she had had for three years.

YOUNG MISSIONARY.

I am sure that I remember this missionary's picture, in *The Congregationalist* or the *Missionary Herald*, when she and her husband embarked for China, and she is not too old for the Corner! We are glad enough to have her as an honorary member in China, and hope to hear from her again. You may remember that the December Corner referred to had a picture of Ruth F. on the *Gaelic* with a lapful of kittens, besides a Japanese doll, which George C. wrote about.

The other incident is connected with two cat letters in the Corner of June 8, which happened to be published at the same time, one from Cambridge telling of kittens to drown, the other asking for a cat to take the place of Christopher Columbus, deceased, belonging to one of our members on the shore of Long Island Sound, not far from New York city. The cats that were drowned could not answer this "want," but in two days after its publication I received the following letter:

MT. VERNON, N. Y.

Dear Mr. Martin: If "Jeannie C." of Pelham Manor will ride over to No. —, — Avenue, Mount Vernon, only a little distance from her home, she will find a beautiful gray kitten, with white feet, already named "Christopher Columbus." Kitty is anxiously waiting for just such a home. I am a constant reader of *The Congregationalist* and would be one of the "Cornerers" if they were admitted at eighty-two.

VETERAN READER.

Of course I sent a copy of this to Pelham Manor by the first mail, and soon after heard the happy sequel of the advertisement from both parties.

MT. VERNON, N. Y.

Mr. Martin: I want to thank you for sending my letter to Jeannie C. On Saturday she

and her mother called and took Christopher Columbus, Jr., to his new home. Now when you call again at the C.'s, ask them to hitch up "the brisk young colt" and drive you over to call on the oldest schoolmaster in actual service. If I live ten days longer I shall have completed sixty-three years of school teaching.

T. D. C.

PELHAM MANOR, N. Y.

Dear Mr. Martin: I was very much surprised and pleased, too, when I received your letter telling about the cat. On Saturday morning David and I and "the brisk young colt" went over to Mr. C.'s house in Mt. Vernon, which we found very easily. He gave me Christopher Columbus, who is a lively Maltese, about two months old, with white face and paws. We brought him home with us. He seems very happy now and I think will be contented. Thanking you for putting me on his track.

JEANNIE C.

Congratulations on the discovery of Columbus! The veteran schoolmaster has been made an honorary member and may possibly have something of interest to tell our young folks or old folks about school-keeping sixty years ago, and what books they studied then.

WASHINGTON, D. C.

My Dear Mr. Martin: I have read the Conversation Corner for several years in papa's papers, and would very much like to be a Cornerer. May I? Yesterday I went to the Zoo, and saw some baby animals. The lions were born on the 19th of April, and some pumas were only a few days older. Captain Todd, who went up the Amazon River, has sent some new animals—a tapir, monkeys, a parakeet, a coati mundi, besides many others. The coati mundi was very much enraged by the sight of people and so could not be seen. I also saw a baby kangaroo carried in its mother's pouch. I am twelve years old.

KATHARINE W.

If the coati mundi does not like to be seen, he should have kept at home in the Brazilian wilderness and not come to an American city! But "mondi" is said to mean *solitary* in his language, so I suppose that is his "nature to." And now a Pennsylvania boy reports a "baby animal," of more interest than all the rest.

Mr. Martin; Dear Sir: I am ten years old. I have a baby sister fifteen months old. She is a girl. Her name is Dorothy. She is very cute. [Entirely characteristic of that species.—Mr. M.] I have 154 different kinds of stamps. I have been at church and Sunday school, and I am going to Christian Endeavor this afternoon.

WILLIAM H.

And here is a Connecticut girl who has been to Washington to see the sights:

... I've had such a delightful trip to Washington. I wish there was room to tell you that I held \$1,200,000 in my hand, the same one that shook hands with the President. And O, what a sight it was at Alexandria when twenty-five darkies tumbled over each other for one cent! [No genus *solitaris* about them!—Mr. M.] And that wonderful library! And the darkey at Mount Vernon! And everything!!!

JENNIE G.

SOUTH BOSTON, MASS.

Dear Mr. Martin: I have heard of the Conversation Cornerers and if I have your permission I wish to join them. I am eleven years of age and I was born in Aberdeen, Scotland. I belong to the Thomas N. Hart School.

JOHN M.

That is always a good sign when a boy talks about his school. And a Scotch boy, when he is educated, almost always amounts to something!

Mr. Martin

## Corner Scrap-Book

(For the Old Folks)

"HERE'S YOUR BARKS!"

I have tried to secure answers to so many questions for the "Old Folks," I would now like to appeal to their memories for help in recalling an Indian story of my boyhood. It was one of the small but select stock of wonderful narratives related over and over again by my grandfather, when he was a very old man and I was a very young boy. I have no doubt he got it from his father, who was a veteran Indian fighter and bear fighter in the pioneer times of the last century in the Connecticut Valley. The story related to a white man who had been captured by the Indians, had been tied to a tree and was about to be murdered by them—I suppose, by burning. At this point the white man, watching his chance, succeeded in escaping by unloosing the "withs" that bound him. As he fled he held up either the withs which he had broken or the birch bark arranged for the fire—I am not sure which—and shouted to the astonished savages, "*Here's your barks!*" The man's name must have been Larkin, for we always called that the "Old Larkin story," and waited with eagerness for the climax of the exciting tale, when the plucky hero yelled out as he ran, "*Here's your barks!*" As printed narratives were comparatively rare in those days, that story had been no doubt told in many other families, and may possibly be preserved somewhere in the Connecticut Valley, the traditions of which have been given us in various books of "Jolly Good Times" of that historic region.

THE HENRY FAMILIES

A lady writes, inclosing a cutting about a Princess Henry of Germany and asking who she can be. The exact answer has not been easy to get, but with the aid of the Statesman's Year-Book, the Gotha Almanac and a living encyclopedia, who carries the contents of many books in his head, I think I have it approximately correct. I give it here because of a curious circumstance connected with the naming of two royal families. There are two small principalities in Germany, belonging to the Reuss Elder Line and the Reuss Younger Line. For several hundred years all the male descendants of these lines have been named Heinrich, each one having his own number attached. In the elder line (Reuss-Greiz), the figures run up to 100, then begin again with 1. In the younger line (Reuss-Gera Schleiz Lobenstein-Ebersdorf), the first prince born in the century is Prince Heinrich I., and so on, in exact order of birth, through the century. When a new century begins, the numbering goes back again to 1. Henry XXX. is said to be of an "appanage" branch of the younger line. He married Feodora, daughter of Charlotte, hereditary princess of Saxe-Meiningen, who was the daughter of the Empress Frederick, who was the daughter of Queen Victoria. Should Heinrich XXX. have a son—in this century—he would have a lot of Roman figures attached to his name, and would moreover be a great-grandson of Her Sovereign Majesty, the Queen of England! But how would one of our Corner boys like to have his name the same as that of his father and grandfather and all his brothers and cousins for a whole century—Henry I., Henry XVII., Henry XLIX., Henry LXXXVIII., perhaps Henry XCIX.? I think he would prefer our democratic plan of "all men born free and equal," and of being plain William H. or John M., without any far-fetched and useless title or the "appanage" belonging to younger sons—see the dictionary!

L. H. M.

## Phases of Religious Experience

V. STEADFASTNESS \*

By Rev. A. E. Dunning

The best use of life is to win men to obey and worship God. The highest courage is to be faithful to him against the greatest temptations. These are the truths which the stories of Daniel in Babylon were written to teach, and the book must have been very precious to the Jews during and following that struggle for Macabean independence when they were brought under the stress of great temptation to deny God in order to save property or honors or life. Temptations are of a different kind now. But they are more subtle than they then were in destroying character. They persuade men to give up God in order to enjoy what true manhood forbids—pleasure, luxury, power, which end in self alone.

The story of Daniel in the den of lions is simply an illustration enforcing the great lesson of revelation. It is this: God is supreme; therefore do his will at all hazards, trust him always and in the utmost extremities, and prefer the loss of all things and even death rather than disobey him. The whole course of Hebrew history is marked with illustrious examples of this revelation, which culminate in the statement that God himself "spared not his own Son, but delivered him up for us all." This supreme act set the keynote of all Christian history, whose early echoes in the words of the greatest of the apostles have been countless times on the lips of heroes: "I hold not my life of any account, as dear unto myself." "I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus." The story of Daniel shows us that:

1. Steadfastness wins honor. Political and business successes are not denied to the Christian. Daniel's history is a standing rebuke to those who refuse the duties of citizenship because so many bad men are in politics. If he could stand next to the king in a country which rejected Jehovah and worshiped idols, then the Christian may aspire to honor and power in political life without dishonoring his faith. Ten righteous men might have saved Sodom, but not if they had withdrawn from society and attempted to set up a little kingdom of their own. The man with the one talent is the professing Christian who is too cowardly or too lazy to bear his part in politics because the odds against him are so great. He deserves to lose his talent.

2. Steadfastness exposes one to danger. Daniel's position at the head of the government was a constant restraint on the office holders and seekers who wanted to plunder the public treasury for themselves and their friends. But his integrity and his loyalty to the king were his defense. Darius loved him. The people believed in him. How could these intriguing politicians oust him from office? They found a way by bringing his loyalty to God into collision with the one human power higher than himself. It was a shrewd trick. It is often tried now in this country where the will of the people is in place of the king. Plots are laid to defeat leaders loyal to righteousness by appealing to the vanity or selfishness of the majority. Sometimes the plots succeed. The people are persuaded that public officers who would enforce laws against liquor selling want to drive away their business; or that those who would maintain a public school system for the whole country want to rob them of their rights; or that rulers who seek to maintain order are trying to destroy liberty. The demagogues cry, "If this Daniel will not surrender his principle on your demand, turn him out."

3. Steadfastness is the result of right habits. For three score years Daniel had held positions of great responsibility under different rulers. But he had never failed in his loyalty to the King of kings. The chief reason for this was

that he had fixed habits of prayer. Those who give up closet prayer and family prayer and public worship at regular times let go the anchors of faith. Daniel's habits were not concealed. Any one who called on him at morning, noon or evening was sure to find him at his devotions. Every day of loyalty to habits of holy living strengthens character. The man who maintains his daily private and family devotions, who can be counted on in his place at public worship, usually can be depended on to keep his engagements with men as faithfully as he does with God.

4. Steadfastness rooted in God stands the severest tests. When Daniel knew the writing was signed, he still obeyed the higher law which had governed all his life. He knew that he could be loyal to his king only by being loyal to Jehovah. Darius knew he would be loyal. But Darius had been caught in a trap set by designing men, and he was too weak to escape. Daniel gave up life rather than principle, and Darius saved his own life at the expense of his honor and of justice, trying to console himself with a prayer that Daniel's God would deliver him. So I have known men to wrong others in order to save themselves from loss or disgrace, and to quiet their consciences by praying to God to make their wrong right, while those whom they have wronged have committed themselves to God and suffered in silence. But the men worthy to be trusted, and who usually win confidence in the end, are those who have given up property and position and what they have held dear as life rather than show that they renounce allegiance to God. No one who is not ready to do all this is worthy to be a Christian. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

5. Steadfastness secures the protection of God. Darius the king suffered agonies of remorse all night because of his wicked deed. Daniel was at peace though in the den of lions. But no one is a hero who builds his faith in God on the confidence that God will protect him from bodily harm and from loss because of evil forces. God shut the mouths of lions for Daniel. But God did not stay the hand of Pilate, priests or soldiers when his only begotten Son put himself in their hands. Yet to both the promise was fulfilled, "Thou wilt keep him in perfect peace whose mind is stayed on thee." No promise is given that those who stand faithfully for God will not suffer. But they may be sure that they will not suffer in vain. All that they endure will glorify God and bring his purposes to pass.

6. Steadfastness witnesses to the character of God. The chief thing in this story is the acknowledgment of Jehovah as Lord over all, and the further revelation of what he is and requires of men. Daniel was a great man through the favor of the king. But Daniel acknowledged that all that he prized he owed to Jehovah. The king acknowledged that Daniel was right in testifying that he was "servant of the living God." The plotters against him were overthrown. Presidents and satraps found their doom where Daniel found the angel of God. Nowhere is a sinner safe at enmity with him.

But all the people were made, through the steadfastness of one man, to recognize the power of God and the justice of his laws. This is the most important truth enforced by this ancient story, and it is proved true again in daily experience. Every time a servant of God maintains obedience to him against prevailing custom, against the persuasions or threats of those in places of power, he strengthens the cause of righteousness and keeps conscience alive in the world. This is peculiarly a time of opportunity for those willing to serve God at cost to themselves.

Every one who remains loyal to him in time of temptation, who refuses to dishonor the Lord's Day for his own profit or pleasure, who sacrifices any apparent worldly advantage rather than violate his conscience, is doing something worthy toward establishing the authority of God among men. He is mightier than the hosts of the wicked and he will be found at last on the winning side.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 30-Aug. 5. That Good Part. Luke 10: 38-42.

Our Lord, in his praise of Mary, did not intend to exalt the contemplative above the active Christian life. He who declared, "Not every one that saith unto me, Lord, Lord, shall enter into my kingdom, but he that doeth the will of my Father," would never commend a person for indulging in devotional exercises when he ought to be hard at work. Here, however, Jesus was trying to show Martha that there is a time when it is right and necessary to sit at his feet, and that her sister Mary had discerned that her hour for this privilege had come. It was the one thing which was needful for her life at that moment, as it is for every child of God sooner or later, for we all need to be

More careful than to serve him much, to please him perfectly.

The three words which serve for our topic have properly enough been broadened to characterize the Christian calling and the benefits resulting therefrom. Surely one who becomes a disciple of Christ obtains the very best thing which this world can yield him. He may easily lose his wealth, his reputation, his friends, but the faith and the hope and the love which Christianity bring him are permanent and priceless possessions. We ought to estimate our religion at its full worth. It is not to be apologized for or kept in the background, as we might be inclined to treat some beggarly thing that we had inherited. Christianity is our most beautiful jewel, to be worn where all can see its luster, where its radiance shall make more mean and worthless by comparison the sordid things of earth on which we are so wont to place our affections.

There is no department of life where Christianity's good effects are not seen. It makes us stronger and more fair to look upon physically; it brings the greatest stimulus possible to our intellectual development; it makes us more agreeable in society. When we pass to its influence on the world at large we realize that nothing so conduces to the welfare of mankind as the Christian religion truly grasped in its essentials and put in practice by great bodies of men. Every day the world is learning how necessary are the principles of Jesus to the stability of our institutions.

Yet this good part belongs only to those who choose it. We think, sometimes, that we can imbibe Christianity unconsciously, as we take in the life giving elements from the atmosphere. We reason that by growing up in a Christian community and being in the main sympathetic with churches and Christian enterprises we shall get enough religion to save us here and hereafter. But that is not the gospel teaching. To think that we can become heavenly-minded without any conscious endeavor on our part in that direction, without any vigorous, decisive action by our will, is to forget the stuff out of which the saints and heroes of the ages have been made. "The good, the true, the beautiful"—this triad of qualities associated together from ancient times still make their appeal to the young life of today. Unless they adorn our characters, what is all that the world may yield us worth? We can have them if we will.

\* The Sunday School Lesson for July 30. Text, Dan. 6.



## Progress of the Kingdom

### MISSIONARY WORK IN THIBET

Two interesting facts concerning foreign missions may not be generally known. Dr. LeLauchner of the China Inland Mission reports that he has established missionaries in two of the Thibetan monasteries. He was acknowledged and received as a "buddha," or an enlightened holy teacher. His disciples were also admitted to dwell among the Buddhist priests and monks, to learn and to teach. This opens the way to learn Buddhism and to supplement it with Christianity, for which many truths and doctrines in Buddhism lead easily to the truth as it is in Jesus.

The other remarkable fact is that the Bible in the Thibetan language has been ready for years. It was translated by a Moravian missionary named Heinrich August Jaeschke. He was born at Herrnhut in Saxony, the seat of Count Zinzendorf, in 1817. In 1834 Jaeschke joined the Moravian mission colony in Kyelang on the Borgha River and after translating German and English lexicons and some tracts and religious works translated the New Testament into the language of the people who would not allow him to enter their "forbidden land."

He went to London and supervised the publication of the New Testament in the Thibetan by the British and Foreign Bible Society. The accumulated material for the Old Testament, which Jaeschke left for another to finish, completed the whole Bible. This is probably the only known instance where the Bible has preceded the missionary. Jaeschke died in 1883 and is buried in the Hutherg cemetery in his native town. On his tombstone, in the Thibetan language, is his epitaph, "*He hath done what he could*." W. H. I.

### A CONFERENCE OF ARMENIAN MINISTERS

At the invitation of Rev. Herbert M. Allen, now in charge of the evangelical work among the Armenians in Massachusetts, the Armenian ministers in New York, Boston and other cities met recently in Tremont Temple for a two days' conference. The object of the meetings was to consider the condition of the Armenians in this country, their material and spiritual needs and to adopt a uniform policy in carrying on the evangelical work already established among them. The discussions were earnest and practical, and furnished striking proofs of the potency of the gospel for raising up consecrated and able men on the mission fields in Turkey. Attention also was given to problems bearing on the relations with the Gregorian body, colonization in the United States and the important issue of present day nationalism. There are more than 8,000 Armenians in this country, mostly young men. None are paupers, and by the strictest kind of economy they send annually \$400,000 to their suffering friends in Turkey, not to mention what they give toward their ministers' salaries and charitable objects. The majority expect to return when safety is established. They are exposed while here to the worst possible temptations, and less than 1,000 are reached by the preaching of the gospel.

The close connection between the work among the Armenians in this country and the foreign mission among them in Turkey, the earnest determination of these ministers and the practical methods being put into operation give the hope that this conference will have far-reaching results. The next meeting will be held Sept. 19.

### WORLD AROUND

The Perils of Secular Education in India. At the recent meeting of the Congregational Union of England and Wales an address on the Difficulties and Encouragements of Mission Work in India, by Rev. T. E. Slater, attracted attention by its spirit of comprehension and its candor. In this address Mr. Slater said:

A state secular English education is molding the minds of millions and giving them access to Western anti-Christian thought. It is founded on the benevolent principle of non-interference with religion, but in practice is the negation of God. What, think you, will be the vast social and political movement that will take place among this influential class, on whom we are imposing great responsibilities, who are being educated out of their own religion into skepticism and unbelief, while a purely materialistic civilization is all that Western life without the gospel can give in its place? Our failure to foresee this is bringing us, year by year, to a state of restless discontent, which, as it spreads wider and sinks deeper, will tax the resources of our government to the very utmost.

The Situation in Samoa. It is charged by Lloyd Osborne, stepson of Robert Louis Stevenson and at one time United States vice-consul at Apia, that the recent difficulties in Samoa have been due to the Protestant ambitions of the London Missionary Society officials. Here is what the secretary of that society has to say in defense:

We emphatically deny the charge. We have in our churches high chiefs belonging to both these parties, and are ministering quite as much to one side as to the other. So far as I know anything about the two claims, I should say that Tannu is young and untried, but Mataafa is an able and capable man. But this is the point we need to remember. We venture to ask that if Mataafa is put on the throne a most ample guarantee of religious liberty should be given and secured. Thank God, it is not necessary to emphasize that with the Protestant ruler, but I am sorry to feel it is very necessary with a Roman Catholic ruler, not on his own account, but because he is not his own master. We have had only too bitter an experience of the tactics of the Church of Rome in mission fields in Tahiti, in the Royalty Islands, and, quite recently, in Madagascar. We have no wish to be partisans, but this society represents the religious interests of three-fourths of the Samoan people. The only communication we have thought it necessary to address to her Majesty's government was not in the interest of either side, but we did urge that the government should see to it that religious liberty should be secured whoever went to the throne.

### NOTES

Russian absorption of Persian Nestorians goes on apace, 20,000 of them now being adopted into the Greek Church. It is a shrewd way of getting a foothold, and it militates not only against the Protestant mission work in Persia but against British interests in Asia. The Archbishop of Canterbury, in a letter to the *London Chronicle*, admits that the missions of the Anglican Church in Persia will soon have to cease.

One cannot tell what great things may grow out of small ones. Some fourteen years ago an elder in the Fifth Avenue Presbyterian Church went to Dr. John Hall and asked permission to start a Sunday school for Chinese. At that time there was more prejudice than now, but Dr. Hall consented and himself helped to make the school possible. Twenty-seven members came into the Fifth Avenue Church through this school. Many of them went back to China to work among their own people. One of them, living in Canton prov-

ince, brought all his relatives and several friends to Christ and raised funds to purchase land on which to build a John Hall Memorial Church. Hearing of their efforts, a member of the Fifth Avenue Church last week sent a contribution of \$1,000 toward the building fund, with the hope that this distant memorial at Ha Lo may become a missionary center. There has been bitter local opposition, but the missionary there reports that it has about disappeared.

He who willingly throws away his life for the cause of mankind, which is the cause of the father of mankind, he shall save it and be rewarded a hundred fold.—Kingsley.

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## LITERATURE

## BOOK REVIEWS

## THE BREAK-UP OF CHINA

This volume, by Admiral Lord Charles Beresford of the British navy, describes a journey made to China in the interest of the British Associated Chambers of Commerce. Its purpose was to investigate on the spot the condition of trade and politics, with the aim of discovering what needs to be done in order to promote British commerce with China in every legal and allowable manner. The author also visited Japan, and went home through the United States. He spent between three and four months in China, visiting British communities there and taking testimony and making observations in a careful and comprehensive fashion. He was received everywhere by the Chinese authorities with courtesy, and was offered exceptional facilities for carrying on his observations themselves and also for inspecting the condition of the Chinese naval and military organizations. Everywhere he found a friendly feeling toward Great Britain, and his report is of large practical and immediate value.

The relation between commerce and politics, in that part of the world especially, is close, and it is impossible for him to ignore the political side of the situation in his book. But he is careful to avoid discourtesy toward the Chinese Government, or sentiments which from any point of view might be looked upon as injurious. The volume is primarily and chiefly for the British business public, but it ought to be widely read. It will afford a great deal of light upon trade and its conditions in China to American merchants. It discusses the currency, the water ways and the railways of China, in addition to its more distinct commercial character and needs. And the author is a very earnest advocate of the open door policy, which would admit all nations to the enjoyment and profit of Chinese trade upon an equal footing. He believes, and doubtless correctly, that the English can be trusted to take care of themselves in any such fair and open competition.

His statistics show, as he frankly admits, that the Americans are among the most active and successful competitors of Englishmen in relation to Chinese commerce, and the reader cannot help wondering why Americans do not push harder for business in that part of the world, where they have gained such a foothold already and where the prospect of increasing their trade is so inviting. American locomotives are largely used already in China, and might be introduced more extensively. American cottons also have a large sale there, and it might be greatly increased directly. Indeed, at present, many American cotton goods are sold there through British agents. Instead of directly from this country. The distinction between American trade which is owned in America and that which is owned in England is pointed out, and it is declared that not less than sixty per cent. of American piece goods are sold thus through English dealers. In lumber, also, there is considerable American trade, as in flour and kerosene oil. Evidently it is possible to make great advances in our profitable commercial relations with the Chinese.

In a significant paragraph the author urges that the time has come when the British Government ought to intervene actively in behalf of its merchants in China. Hitherto it has been content to protect them and to leave them to manage their business for themselves. Of course it cannot enter into business in their behalf, but in obtaining concessions, mining rights, tenders for government work and the introduction of certain kinds of goods it is quite possible, he thinks, for the British Government to secure for its merchants a standing which will enable them to compete for themselves in a successful manner now impossible. The question is compli-

cated and is likely to lead to purely political differences unless handled with the utmost care, as he readily concedes, but he believes that something may be and ought to be done to improve the position of British trade by greater firmness and care on the part of the English Government.

The book is hardly a narrative, but as a summary of commercial conditions abounding in most important facts and statistics and pointing out the danger that China will be broken up into different provinces by the pressure of foreign nations, unless they can agree to support it in maintaining its own integrity, it is of surpassing interest and importance. [Harper & Bros. \$3.00.]

## RELIGIOUS

Dr. Adolf Harnack is the author of a lecture on *Thoughts on the Present Position of Protestantism* [Macmillan Co. \$1.00], which Prof. T. B. Saunders has translated. The lecture is an exposition of the peril which threatens Germany at present, not from political Catholicism, that is, ultramontanism, but from Catholicism as a religious and an ecclesiastical spirit, as clericalism and ritualism, as the substitution of obedience for religion. To set forth his conception of this peril Dr. Harnack addressed himself to his fellow-Christians, pointing out the difficulties which German Protestantism and, indeed, Protestantism elsewhere, has to contend with, and encouraging it to remember its cardinal principles and to assert itself with more vigor for the defense of the truth. Evidently Dr. Harnack does not feel contented with the relations existing between the national church and the course of religious opinion, but he accepts membership in the national church as inevitable, and, in spite of the difficulties involved, he urges that patient effort may produce a higher type of piety, although it is significant to read his words to this effect, "We can neither lead the churches as they exist, nor destroy them, nor can we wish to set up new ones."

A volume of sermons by Pres. Timothy Dwight of Yale University, who is about retiring from office, bears the title, *Thoughts of and For the Inner Life* [Dodd, Mead & Co. \$1.50]. Dr. Dwight always has been a popular preacher in the university, because of the clearness, simplicity and strength of his sermons. There is no waste of material, no attempt to produce any other effect than that for which every sermon is intended—to quicken and influence the hearer. These are sermons directed to the thinker, and appealing to every listener to become a thinker in regard to his own highest welfare. Yet because they address the inner man they are none the less practical and suggestive. Most of them have been preached in the chapel of Yale University. They are vital and telling sermons and the volume will find a special welcome just at present.

Dr. W. N. Clarke delivered the Levering Lectures before the Johns Hopkins University for the current year and they are published in a little volume, *What Shall We Think of Christianity* [Charles Scribner's Sons. \$1.00]. The three lectures discuss Christian People, the Christian Doctrine, and the Christian Power—the three gifts of Christ which constitute our Christianity. The first is an interesting study of the development of Christianity in its popular sense, the second of the growth of its system of truth, its debt to philosophy, organization and individualism, and the third analyzes the character and the work of Christian power and emphasizes the obligation of using it to the full. The author is somewhat verbose, yet his style does not lack clearness and force, and the volume is in some respects a keen and in all respects an interesting piece of work.

A new number of the Religion of Science series is *Buddhism and Its Christian Critics* [Open Court Publishing Co. 50 cents], by Dr. Paul Carus. The author seems to be more of

a believer in Buddhism than Christianity. Whether this be really true or not, his enthusiasm in defending Buddhism and in urging that its Christian critics reform their methods leaves such an impression. All critics should deal fairly and honorably with their opponents, and thus far, certainly, he is to be indorsed. But if he means to imply, as seems apparent when he gives the reasons at the close why the Buddhist religion appears valuable, that it is the most valuable religion, his conclusions must be rejected. It is not necessary to go so far as he does in order to approve of all that is valuable in Buddhism. This certainly he may rightly ask all thinkers to do. More than this Christian thinkers will not consent to do.

Another volume of sermons, *The Crown Lost and Restored* [Pilgrim Press. \$1.25], is by Rev. Dr. Burdett Hart, one of the corporation of Yale. It contains eighteen discourses, which are considerably diversified in theme but resemble each other in their pertinent and facile handling of practical truths for direct spiritual ends. The closing sermon, which sums up the work of a pastorate of thirty years, is specially interesting.

A little book of some importance is Mr. R. P. Wilder's *Among India's Students* [F. H. Revell Co. 30 cents]. It is a little summary of experiences and suggestions intended to help those who are striving to reach the more thoughtful and cultured of East Indian races and wisely indicating the value of simplicity and directness in the presentation of spiritual truth.

## BIOGRAPHICAL

A third edition of Dr. S. H. Church's *History of Oliver Cromwell* [Putnam's Sons. \$6.00] is out as a commemorative edition, limited to 600 copies. It also accords with the scheme of erecting a monument to Cromwell in the Houses of Parliament at London, with the consent of the English Government. Dr. Church's work needs no introduction to most of our readers. It is one of the most thoroughly studied, carefully outlined, elaborately developed and richly illustrated of modern biographies. From the outset it took its place among recognized successes. It is full of interest, as well as full of scholarly ability.

Mr. W. P. Trent in his *John Milton* [Macmillan Co. 75 cents] writes carefully and without much animation, but the book is a clear, thoughtful and serviceable presentation of its subject. It is a study of Milton's life and works, and is based upon genuine admiration for the poet, as well as upon large and diversified knowledge of his writings. It is a helpful book without being exactly inspiring.

## MISCELLANEOUS

Mr. Jesse Johnson, in his *Testimony of the Sonnets as to the Authorship of the Shakespearean Plays and Poems* [G. P. Putnam's Sons. \$1.00], advocates the theory that Shakespeare did not write the sonnets or the most of his plays, but that some obscure and unknown, but brilliant and devoted, poet, whose patron Shakespeare was, wrote these productions, and that Shakespeare nominally brought them to the world and has enjoyed the renown which they would have brought to any author. The author's argument in proof of this theory is drawn chiefly from a few passages in the sonnets, which in his opinion show that Shakespeare could not consistently have written such things himself. He was too old or too young, or his circumstances were inappropriate, or something else was the matter—it was not Shakespeare, at any rate, thinks Mr. Johnson, and his sonnets cannot be understood aright except by the adoption of this new theory. It is gratifying to note, however, that Mr. Johnson concedes to Shakespeare great talent.

Mr. D. K. Watson has written a useful volume, a history of *American Coinage* [G. P. Putnam's Sons. \$1.50]. It is not an argu-



ment attempting to prove or controvert a theory, but a statement of facts, showing what has taken place under our Government in relation to the coinage. It seems to be accurate and comprehensive, and there is an important work for a trustworthy volume of the sort. If the next Congress is to consider the currency seriously, such a book will do an important work.

A general history of our country, belonging to the Twentieth Century Series, also is out, by Prof. A. C. McLaughlin. It is called a *History of the American Nation* [D. Appleton & Co. \$1.40]. It follows the main outlines of our development and is well planned and executed, and appears to contain in an effective arrangement all that needs to be introduced into such a story and to have much of the freshness and vivacity of a running narrative. We have no hesitation in commending it heartily.

The sixth volume of Sir Thomas North's *Plutarch's Lives* [Macmillan Co. 50 cents] is out in the usual attractive form.—A little book by Phyllis Brown, a *Dictionary of Dainty Breakfasts* [Cassell & Co.] is for the English taste and habit rather than the American, but much of its service may be rendered on this side the Atlantic as well as on the other. And American cooks and housewives will enjoy and appreciate it.

#### MORE JULY MAGAZINES

The Massachusetts Society of Mayflower Descendants has started a new magazine of Pilgrim genealogy and history, entitled *The Mayflower Descendant* [\$2.00]. The January number, unavoidably delayed, is only just out, but the other issues of the year will soon follow. This first number has for illustrations two pages of the Brewster Book, a remarkably interesting and important volume of early colonial records, and also two of Paul Prince's Bible, another striking literary relic. The opening article, by the secretary of the society, Mr. G. E. Bowman, describes the Brewster Book and contains a number of pages of extracts from its contents. Governor Bradford's list of the Mayflower's passengers, most appropriate in the first issue of such a publication, also is reproduced with notes. A paper, by Mr. F. A. Foster, on Old Style and New Style Dating will be extremely helpful to many who have occasion to study the literature of the past, for even among scholars some confusion on the subject still exists. There also are a number of pages of literal transcriptions of Plymouth Colony wills and inventories from the original records. Mrs. Ella G. S. Pease describes the Paul Prince Bible, which has descended in the Prince family since it was printed in 1791 and its records date far back of that year. Mr. F. W. Parker has furnished interesting extracts from the diary of Jabez Fitz, Jr., who served against the French and Indians about the middle of the last century. There are extracts from the lists of births, marriages and deaths in Scituate, also by Mr. Bowman, and the balance of the number is made up of records of society meetings and other papers. All representatives of the Pilgrim stock ought to be interested in this magazine. They will find its successive issues full of information and interest. For one thing, the society has made arrangements for a systematic examination of English and Dutch records for the purpose of obtaining information about the Mayflower passengers and their ancestors, parts of which will be supplied as it comes to hand.

The table of contents of the *North American* is specially tempting in some respects. There is a plea for a Russo-American understanding by a Russian writer, Vladimir Holmstren; Dr. William Barry, the eminent Roman Catholic, discusses Americanism True and False; Baroness Bertha von Suttner writes about Universal Peace, being herself one of the most prominent workers in Europe in its behalf. England and the Transvaal is the subject of Sidney Brooks, who throws some light on a confused situation. Mrs. Schuyler van Rens-

selaer answers Mrs. Rebecca Harding Davis's recent paper on Our Public Schools. A third paper by General Miles on the war with Spain, and one by Andrew Lang on Golf from a St. Andrews Point of View help to make up the number. There also is a poem by Swinburne, entitled *A Channel Passage*, 1885.

*The Review of Reviews* is taken up largely by the membership and work of The Hague conference, but it has a portrait of Captain Dreyfus and considerable material about him. Our late minister to Siam, Hon. John Barrett, supplies his opinion of the truth of the Philippine situation, taking the ground that, on the whole, our campaign thus far has been successful. Rosa Bonheur and her work is the subject of a special paper by Ernest Knauff. All the departments of the magazine are well filled.

A portrait of Rev. Dr. Alvah Hovey, of the Newton Theological Seminary, serves as frontispiece to the *Bibliotheca Sacra*, and a eulogistic article describes his character and work. Pres. J. E. Rankin furnishes a sermon on The Influence of the Bible upon the Human Intellect. The metaphysical reader will appreciate Kant's Theory of the "Forms of Thought" as discussed by J. B. Peterson. The bird's-eye view of the history of Religious Thought in Scotland in the Victorian Era, by James Lindsay, will refresh the memory of the older theologians and inform the younger. Rev. Thomas Chalmers's enforcement of the value of The Catechumens and Rev. H. F. Perry's of the Mission Sunday School make important practical suggestions to pastors. The Abiding Realities of Religion is President Barrows's baccalaureate before the Oberlin Theological Seminary. Mr. H. W. Rankin's elaborate paper on The Hour of China and the United States should have careful heed. The first of the articles by the late Dr. Hayman, headmaster of Rugby School, is a surprise. Why such a ventilating of personal grievances, having no relation to this country at all, should be made in the *Bibliotheca Sacra* we cannot imagine.

In *The Presbyterian and Reformed Review* the most important article is that on the present crisis in the Church of England. It is by M. C. Williams, who thinks that only Parliament can relieve the situation. The second paper continues D. S. Gregory's critique of Herbert Spencer. The Text of the Minor Prophets is John Oman's theme and he holds it to be less in need of correction than many claim. Prof. B. B. Warfield presents a long and elaborate paper on passages which reveal the New Testament writers' estimate of the written words of the Old Testament as direct utterances of God. The critical department is well sustained.

Essex, Ct., and Rochester, Marion and Matapoisett, Mass., have large space in *The New Englander* and are described and illustrated sympathetically and attractively. There also is a similar paper on Lake Champlain. Henry Boynton tells pleasantly about Hiram Powers, the great sculptor, J. T. Sunderland about Kipling's Religion as suggested by his writings. New England Colonial Liquor Legislation is another topic and it is well handled by E. H. Baldwin. All the other contributions are well written and the whole number is thoroughly entertaining. We are glad of the editorial protest against General Wheeler's utterance, "My country right or wrong."

*The International Studio* stands in the front rank of the productions of the month in the line of art. Its illustrative work is as delicate as it is vigorous, and this time a number of copies in color of paintings or other works of art enrich the number. The second part of the paper by Gabriel Mourey on the Art of 1899 deals with the Paris Salon and is freely illustrated. Studio talk embodies art news and notes from different quarters of the world, carefully studied and arranged.

*The Art Amateur*, because it is for amateurs and not for experts, necessarily devotes

considerable space to technicalities and the more strictly educational side of art. But this is not a defect, but a merit. It is the fulfillment of its purpose. It is not deficient, however, in art news and items, and its notebook and London letter are always especially interesting. The beginner in any department of art will find help and pleasure in consulting this magazine.

*Good Housekeeping* seems chiefly devoted to other subjects, some of which have no particular connection with its announced aim. But it does offer some suggestions on house-keeping which are of value, and all its material is in a way interesting.

#### NOTES

— F. Marion Crawford is to write the biography of the present pope, Leo XIII.

— A new California law requires the name of the writer to be appended to all newspaper articles.

— The demand in England for the writings of Kipling and Rev. C. M. Sheldon is reported to be diminishing.

— *Literature* says that the latest craze in the old-book world is for works relating to the anti-slavery movement in this country.

— The Count de Gatteller has sold five old tapestries, from his chateau at Beaulieu, to an English firm for about \$150,000. His family has owned them since the time of Louis XV.

— Mr. Frank T. Bullen, author of *The Cruise of the Cachalot* and *Idylls of the Sea*, has resigned his position in the Meteorological Office in London, to devote himself wholly to literary work.

— The Sunday School and Publishing Society has on its list of publications issued by it from 1832 to 1875 a number of books and tracts of which it has no copies. The list of these is printed in the *Pilgrim Missionary* for June, and the society would appreciate any aid in completing its files of its own publications. We notice that among the missing are two of the six volumes of Dr. Emmons's works.

— It is interesting to compare the circulations of different popular works. Mrs. Henry Wood's *East Lynne* has had the largest sale of any English copyright novel—480,000 copies. About 300,000 of William Black's books have been sold. *Three Men in a Boat*, by J. K. Jerome, ran up to 160,000. *Maclaren's Beside the Bonny Brier Bush* reached 90,000, *A Prisoner of Zenda* 70,000, and *Hall Caine's The Christian* 123,000 in one year. But of Rev. C. M. Sheldon's *In His Steps* 3,000,000 copies have been sold! Twenty firms were pushing it at once in England as it was not copyrighted there.

#### BOOKS OF THE WEEK

*Ginn & Co. Boston.*  
CLAY MODELLING. By Anna M. Holland. pp. 39. 80 cents.  
NEW PLANE AND SOLID GEOMETRY. By Wooster W. Beman and David E. Smith. pp. 382. \$1.25.  
*F. A. Stokes Co. New York.*  
OUR CONQUESTS IN THE PACIFIC. By Oscar King Davis. pp. 352. \$1.25.  
LETITIA BERKELEY, A. M. By Josephine Boutecoon Steffens. pp. 292. \$1.25.  
*Macmillan Co. New York.*  
CHILD LIFE. By Etta A. and Mary F. Blaisdell. pp. 159. 35 cents.  
*Fleming H. Revell Co. New York.*  
LIFE INDEED. By Edward B. Coe. pp. 267.  
*Funk & Wagnalls Co. New York.*  
JOHN AND HIS FRIENDS. By Rev. L. A. Banks, D. D. pp. 289. \$1.50.

#### PAPER COVERS

*Nat. Education Assn. Chicago.*  
REPORT OF COMMITTEE ON COLLEGE ENTRANCE REQUIREMENTS, JULY, 1899. pp. 188.  
REPORT OF COMMITTEE ON NORMAL SCHOOLS. pp. 59.  
REPORT OF COMMITTEE ON THE RELATIONS OF PUBLIC LIBRARIES TO PUBLIC SCHOOLS. pp. 80.  
*Cassell Co., Ltd. New York.*  
ESSAYS ON BURNS AND SCOTT. By Thomas Carlyle. pp. 192. 10 cents.  
THE AUTOBIOGRAPHY OF BENJAMIN FRANKLIN. pp. 192. 10 cents.

#### MAGAZINES

July. DONAHOE'S.—PREACHER'S.—SANITARIAN.—SUNDAY—GOOD WORDS.—BIBLIA.—WRITER.—BOOKMAN.—LITERATURE.

## The Closing Hours at Detroit

BY F. S. H.

The Detroit Endeavor Convention, which closed last week, in its combination of breadth, depth, variety, practicality, aspiration and numbers, has never been surpassed in the history of Christian Endeavor. It will influence the welfare and progress of Christian youth in all religious bodies and in all lands. Patriotism, fellowship, missions, the quiet hour, Bible study, evangelical work, denominational zeal, Junior work, great reforms, practical methods in every development of Christian work, and several other interesting topics made up the rich program. Taking up the course of proceedings where the report of them in last week's *Congregationalist* ended, we would summarize as follows:

### SUNDAY'S GREAT MEETINGS

Sunday was a day of crowded congregations. Nearly all the Protestant churches were supplied by visiting ministers, so that upwards of fifty overworked pastors had a chance to rest. Dr. Jefferson was at the First Congregational and Dr. Barrows at the First Presbyterian Church.

About 2,000 men gathered at the armory for an evangelical service under the direction of Dr. Chapman. Many conversions were reported. Indeed, the cards, signed with name and residence, handed to the workers after this service and the open air noonday meetings indicate more than 100 converts. The meeting for women, presided over by Mrs. Clark, overflowed into two churches, and the three crowded meetings were reported very interesting. The Sunday observance meeting was also large and enthusiastic.

Twenty-five consecration meetings were held in the churches Sunday evening. But the most notable meeting of the day and, perhaps, of the week was the quiet hour observed in the morning at Tent Endeavor and conducted by Dr. Chapman. From seven to eight thousand people were present. It was a strange sight at the beginning of this meeting to see more than 1,000 empty seats in front of the crowded benches. But these were all filled later by those Christians who desired to give themselves to a closer walk with God. It was the culmination of a series of meetings remarkable for spiritual power.

### MISSIONS

Monday forenoon in Tent Endeavor was devoted to foreign missions. Missionaries, representing many countries and denominations, were introduced, who brought some brief greeting from their own societies. The speaking was earnest and eloquent. Rarely is one permitted to hear in these days such solid and impassioned oratory as that of Mr. Eddy of the Yale Band and Robert E. Speer. In Tent Williston a similar service was held in the interest of home missions. The closing address, *Our Country's Our Salvation*, was given by Dr. Jefferson.

### FAREWELL MEETINGS

These were held Monday evening in both tents, and were very impressive. Telegrams were read to President McKinley, the governor-general of Canada and the queen of England, also a dispatch from the American delegation to the Peace Commission on The Hague. The latter aroused immense enthusiasm, as did all allusions to universal peace, disarmament and Anglo-American alliance.

Watchwords for the coming year were given by the president of each State delegation, and then the entire delegation rose and repeated some verse of Scripture or sang a favorite hymn. This was impressive when some neighboring State represented by a thousand Endeavorers sang together, and it was scarcely less so when two or three from some distant territory or province gave to 10,000 sympathetic hearers their promise for the coming year. More than fifty States, Territories and Provinces of America responded during this effective roll-call. Then followed a large num-

ber of similar watchwords from lands beyond the seas. The Floating Societies were represented by their zealous and efficient secretary, Miss Jones of Falmouth. The year has been one of successful work among sailors, both in the merchant marine and in the navy, but Detroit is too far from the ocean to have a representation from these societies. So the entire audience took the sailor's part, rising and singing together, "Jesus, Saviour, pilot me." Bishop Vincent in Tent Endeavor and Dr. Chapman in Tent Williston gave addresses, and the last words were spoken by President Clark and Secretary Baer. After the Mizpah benediction the great congregations, numbering at least 25,000, dispersed, singing as they went, "God be with you till we meet again."

## Echoes from the Convention

Spain has thirty-six Endeavor Societies.

The best thing in the convention was its fellowship.

More than a thousand ministers were in attendance.

There are 979 Intermediate S. C. E. and 14,680 Junior Societies.

Twenty-eight thousand from outside Detroit attended the convention.

During the last ten years over 1,500,000 Endeavorers have joined the church.

The Tenth Legion gained 4,000 members last year. The enrollment is now 14,700.

More than twenty-five denominations were represented on the convention program.

Nine thousand societies reported \$500,000 given to benevolence during the past twelve months.

The Congregational rally showed where Christian Endeavor stands in the affection of Congregationalists.

Two thousand societies were added to the list during 1898-99. The increase in membership was 100,000.

The Presbyterian churches lead the line with 8,000 societies. Congregationalists follow with more than 6,000.

London, 1900, received a strong "boom." Outline plans covering rates and continental tours are already available.

Rev. Charles M. Sheldon found a house full of listeners wherever he spoke. The young people have heard of In His Steps.

Thirty thousand five hundred persons simultaneously attended the meetings. The detailed total estimate for all services is 298,500.

All New Englanders were proud of Chairman W. H. Strong and Dr. Boynton. The appearance of either was the signal for unbounded enthusiasm.

The '99 committee was remembered for its genius and diligence. The U. S. C. E., through President Clark, presented each member with a gold badge, suitably inscribed.

The delegates filled the city with song. The standard hymns of the church dominated in the sessions, and the entire musical program set the step for future conventions.

### NUGGETS

Some speak of the "new woman." The old girl is good enough for me.—*President Stewart.*

I trust that neither you nor I will ever confound motion with progress.—*President Clark.*

The Saviour when he was on earth always drew his motives from above.—*Rev. C. E. Eberman.*

There is not the slightest reason in the world why you should not know and enjoy as much of God's love as any one else.—*Dr. Chapman.*

The nations need the engineer, the social economist, the humanitarian, the moralist, but more than all these they need the evangelist.—*Rev. A. McLean.*

## Of Educational Value

### A Council View Point

Special occasions arise when periodicals and current papers become benefactors. It is so regarding the near-by International Council and *The Congregationalist*. The deliberations of the council are to be of supreme importance and profit. Because that body is cosmopolitan in its affiliations the proceedings will be of deep interest to the general public.

To ourselves, as Congregationalists, this will be specially true, and the journal that shall best reflect its sessions must be in close touch with the history of the denomination and also with its present day problems, institutions and life. So it would seem that in calling attention to *The Congregationalist* in its issues of the next half-year the act is one of educational value. The articles leading up to and centering in the gathering, reports of its sessions, the many subjects suggested by its presence, illustrations, etc., will be made a series in denominational literature which no member of a Congregational church should be without.

In meeting this need we shall circulate the paper at a rate which will be within the reach of every one. This is too important to be overlooked. Why not use a vacation moment in calling the attention of your Congregational friends to its significance? Write to our Department of Circulation for the price at which new readers can secure these notable numbers.

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 809 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 807 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizette D. White, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer, Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

**THE CONGREGATIONAL CHURCH UNION** of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

**NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND**.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 801 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.



## Life and Work of the Churches

### Meetings and Events to Come

NORTHFIELD Y. W. C. A. CONFERENCE, East Northfield, July 14-24.  
 NORTHFIELD CHRISTIAN WORKERS' CONFERENCE, East Northfield, Aug. 1-20.  
 CHAUTAQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 26.  
 NEW ENGLAND CHAUTAQUA SUNDAY SCHOOL ASSEMBLY, Annual session, Montwait, South Framingham, Mass., July 17-29.  
 MAINE CHAUTAQUA UNION AND FRYBURG SCHOOL OF METHODS, Fryburg, Me., July 27-Aug. 25.  
 THE INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

### DEVELOPMENTS IN WESTERN MISSOURI

For a year and a half southwestern Missouri, with southeastern Kansas, has been the scene of remarkable activity in mining operations. "Black Jack," long relegated to the waste dumps as worthless and hated as an obstruction by the lead miners, has commanded respect for several years as a rich zinc ore. And since zinc, because of increased consumption and the failure of Welsh mines, has more than trebled in value, this ore has been the spur to lively operations. The output has far surpassed in quantity and value that of all other sections combined, the adjacent coal and gas regions of Kansas furnishing excellent opportunity for smelting.

Rapid growth has resulted in all the towns of the Joplin district, including Carthage, Cartersville, Webb City and Joplin in Missouri and Galena, Kan., and many new places are springing into existence. Much of the population is transient, easily shifted from one place to another. But the larger towns are making rapid strides in permanent improvements which affect the entire region. And thus new responsibilities and enlarged opportunities come to our religious and educational institutions.

After a peculiarly unfortunate experience, including the burning of its house of worship and fruitless attempts to overcome the stigma of a discredited minister, the Joplin church has been dormant for several years, all services being discontinued. Rev. A. L. Reynolds of Albion, Mich., whose record as a church builder in another denomination has been phenomenal, has been called to the pastorate. A substantial stone edifice and a commodious parsonage are in process of construction. In a city far under-churched the prospect for a useful career is excellent.

The neighboring church of Neosho is realizing great advantage from its recently acquired thorough equipment in church building and parsonage. Its policy of expansion through branch organizations in adjacent communities has proved a source of great strength and multiplied usefulness. At present the pastor, Rev. E. E. Flint, is preaching Sunday afternoons at the bustling mining village of Granby, formerly a sleepy burg of a few score inhabitants. A flourishing church organization is probable.

This district is within easy reach of Springfield, the seat of Drury College, and her influence in it is increasingly strong, her graduates occupying many of the more important positions in the high schools and academies. Her high standard has been maintained at some cost to her popularity in the past, but with changed business and social conditions this proves less and less a hindrance and is the key to her ultimate wide usefulness. The development of wealth in this mining district adds a new feature to her unique field in the Ozarks.

The recent installation of Rev. James P. O'Brien at Tabernacle Church, Kansas City, brought together nearly all the churches and pastors of the two Kansas Cities. Mr. O'Brien has proved his eminent qualifications for this difficult and important field by a year's efficient service, for which he was well prepared by his seven years' pastorate in Hope Church, St. Louis. He is a Nova Scotian, of Scotch-Irish descent, a graduate of Oberlin College

and Seminary. The field is one of large possibilities and of practically limitless extent. With its two branches the church has the largest Sunday school attendance of our churches in the State. Plymouth Church, which has passed through a disheartening experience, has been much encouraged by the coming of Rev. G. B. Dennison of Chicago Seminary. Notwithstanding two necessitated changes of location, its services are well attended.

The resignation of Dr. Albert Bushnell from the pastorate of Tabernacle Church, St. Joseph, brings the most important change of the year. His ten years' pastorate has been peculiarly vigorous and aggressive. He came to a comparatively obscure church but leaves it large and influential, one of the most prominent in the city and State. Its fine edifice is a model of beauty and convenience. Under his leadership the church has been active in all local evangelistic and reformatory movements and in the educational and missionary activities of the denomination. Dr. Bushnell is one of our most trusted counselors whom we can ill afford to lose and we shall seek by every means to retain him in the State.

W. L. S.

### REPORTS IN WORCESTER

Nearly two years ago the C. E. Local Union requested the chief of police to insist upon better enforcement of the Sunday laws, also that prohibiting the selling of cigarettes to boys. The chief quickly responded and for a few weeks the law was rigidly enforced. But the newspapers made sport of the effort, some ministers criticised, others were indifferent, some employers of the young people objected to their activity, and, failing to find the support expected, they lost heart and ceased their efforts.

After some months matters began to drift back into the old ways. But the chief of police had not forgotten that there were Sunday laws, and recently has been making many changes in his force in order to get better service. On a recent Sunday morning the bicycle squad took a quick run and visited all the drug stores in the south part of the city. Some were found that had neither license nor pharmacist. Six places had unwarranted stocks of intoxicants, and the proprietors were brought into court and fined. This has taught a wholesome lesson to all druggists. One of the captains found Jews keeping stores and shops open. A warning to close being ignored, several were brought into court. The judge let their cases go on file, but informed them that a second offense would involve a heavy fine. The Jews are much aroused, but both judge and chief insist that the laws must be obeyed. Again the newspapers bristle with ridicule. The chief has given notice that violations of the law will be promptly dealt with. Candy, cigars and fruit stands as well as stores and shops are under the ban. Soda water and ice cream are exempt. For two Sundays it has been practically impossible for a smoker to buy a cigar anywhere in the city. In an interview with the chief of police, he said to the writer: "I was brought up to reverence the New England Sabbath and I still hold that reverence. This is no spasmodic, but these laws are to be obeyed the same as others."

Another welcome movement aims to secure a half-holiday for employes. Some of the factories have been accustomed to close at noon Saturday. For three years most of the dry goods stores have given their clerks Friday afternoons during July and August. Dr. Conrad, in whose congregation are large numbers of clerks and other working people, preached a vigorous sermon on the subject, which the newspapers treated favorably, and the custom is becoming more general.

A third reform is along temperance lines.

For four years the city has voted for licensed saloons, but never by large majorities. The laws are rigidly enforced and the saloons are held in close restraint. Probably Worcester presents the best example of high license to be found in the country. But the feeling is strong that the heart of the commonwealth should be free from saloons. The Worcester Temperance Federation has been organized, into which nearly all the temperance and religious organizations have already come, and an aggressive campaign is under way.

E. W. P.

### FROM THE FAR NORTHWEST

The State of Washington is a comparatively new field for the planting and growing of churches, but it has made a good beginning. The last Year-Book gives the number of churches as 125, ministers 79, total membership 5,851. There are frequent changes in the number of pastors and of churches as well, but this is a fair average, which is being steadily increased.

### OUR BROTHERS IN BROWN

Part of the missionary work is being done by the A. M. A. Rev. Myron Eells has charge of that among the Indians, who have two churches. Besides caring for these, Mr. Eells has a large parish, and preaches at several stations where his audiences are white settlers. Some of these communities have churches.

### FLAXEN-HAIRED FOREIGNERS

Three churches on the roll are Swedish, and three others have now come into Congregational fellowship. These churches, with some not yet fellowshipped, aided by the Swedish churches in Oregon, support a general missionary for work in Washington, Oregon and Idaho. They thus reach a large number of their countrymen, mostly in communities too small to support churches.

Seven churches are German. These, together with the German churches of Oregon, have a district association of their own, which is a member of the Washington State organization. Most of these German churches are growing, and their number is increasing. One was but recently organized by council. In some localities there is large immigration, and one English church has now so large a proportion of Germans that a pastor who can speak both English and German is essential to its preservation and growth.

### NEW WORK

The appeals to the C. H. M. S. to take up new work are as urgent and almost as numerous as ever. Churches are being organized out of "preaching stations," where the missionary is already provided. But in some cases there is no missionary and no help toward support can be promised by the society. Five appeals for aid to organize churches in new fields have recently come to the C. H. M. S. superintendent. There are also many calls for more frequent services in churches and communities inadequately supplied. The work is increasing much faster than the churches aided by the society can provide for it.

### CHURCH BUILDING

Within the past six months two houses of worship have been dedicated; another is now ready and four churches will complete their edifices during the summer. Three or four more churches need housing as soon as funds can be secured.

### CHANGE AND LOSS

In settling a new State it is impossible to fix the permanent centers of population. The coming of a railroad, the discovery of a mine

or other great interest may change the center. Hence some churches have been organized where they could not be maintained, and a few buildings have been erected which have since been abandoned. But these mistakes, if such they must be called, are few and trifling compared with those of purely business enterprises. A log house or rough shack has sheltered a church until the community has become permanent and the center established, when a better building in the new center has gathered the people to itself and absorbed the strength of the first work perhaps three or four miles distant. The temporary building is abandoned, but it has served its purpose and the original and accumulated forces have been transferred, not lost. In a few cases, however, other denominations have profited by our losses.

#### PROGRESS

Yearly the churches not yet self-supporting are becoming more self-reliant. Centers are more certainly known and more firmly established. Returning prosperity adds courage as well as ability for better support. Church life is more vigorous. Gifts are increasing, though they are as yet unequal to the needs and opportunities. But the churches are showing commendable energy and consecration, and the results are gratifying. Several pastorless churches during the past year increased their membership and financial strength, though dependent for preaching on occasional visits from neighboring pastors and general workers. In these cases the religious life is nurtured by the Sunday school, the Christian Endeavor Society, the prayer meeting and home influences.

#### STRONGER CHURCHES

All the churches centrally located in the larger villages are now well equipped with pastors—men of culture, energy, purpose and Christian zeal. At least fifteen churches outside the larger cities compare favorably with those similarly located in the older States, and, though not self-supporting, are strong in their fellowship and the enthusiasm of their new relations and experiences. The services are richer and more impressive in form than is possible on the frontier during the earlier formative periods. They are developing character as churches as well as individuals.

#### CENTERS OF INFLUENCE

The State has four large centers, one in each corner, around which the churches cluster—Walla Walla, Spokane, Tacoma and Seattle. Each city has one strong, self-supporting church, with others fast growing in proportions and importance. The pastors have a zeal for expansion—not so much to multiply churches as to really cultivate the field. Seattle has six churches and several missions; there are as many more in the suburbs. Plymouth and its large-hearted pastor are watchful for the interests of these churches, and in many ways render substantial aid. Tacoma has four churches in the city, and half a dozen near enough to feel the personal touch of the missionary pastor of First Church, who never misses an opportunity to extend material and sympathetic encouragement. Spokane has five churches and others near by. The pastors unite in planning for the best possible development of the city and the region round about. Walla Walla, with two churches, has taken the entire county and more—a parish having a radius of fifty miles—as a special field, which it purposes to develop as fast and as fully as possible.

#### A COMPARISON

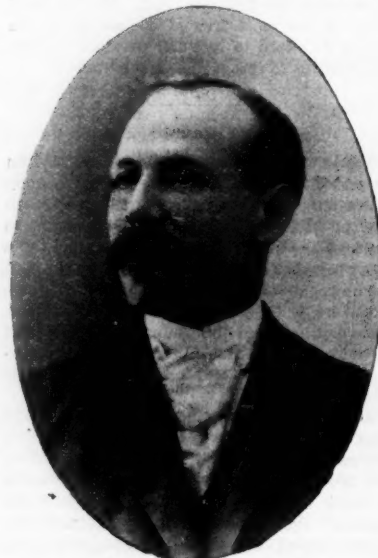
Congregational churches stand well at the front. They have been aggressive, and their growth has not been surpassed by any other denomination. They are well located and fairly distributed. The pastors of this State are doing a work which will compare favorably with that done by an equal number of ministers anywhere with similar opportunities and difficulties.

JUDSON.

#### DULUTH'S NEW PASTOR

No part of the country felt the hard times of the last few years more severely than the Northwest, and the churches have shared in the general depression. But now the tide has turned. Everywhere the stimulus of continued bountiful harvests and improving conditions is felt and confidence and hope are again universal.

The new pastor of Pilgrim Church, Duluth, Rev. Alexander Milne, begins his work, therefore, under rarely favorable auspices. This is one of the most important churches of the State, occupying a unique position in the Northern conferences, and it is an occasion of general congratulation that it has secured a man so eminently qualified. The opportunity afforded by the installation was improved by the church to rally all its forces and awaken the enthusiasm of its friends. The last two pastors were summoned, Rev. E. M. Noyes from Newton Center, Mass., and Dr. C. H. Patton from St. Louis. They occupied the pulpit July 16 and were welcomed by large audiences. Rev. L. H. Hallock, D. D. of Minneapolis was moderator of the council which convened the following day, and



REV. ALEXANDER MILNE

preached the installation sermon. The prayer was offered by Rev. A. G. Beach, and the charges were delivered by former pastors. Rev. F. D. Bentley of Duluth, an old friend, gave him the right hand of fellowship. Tuesday evening was devoted to a reception to Mr. and Mrs. Milne and Mr. Noyes, Dr. Patton not being able to remain.

Mr. Milne was born in Aberdeen, Scotland, thirty-seven years ago, and came to this country at the age of eleven. His father, a granite cutter, settled in Westerly, R. I., and here the son learned the trade, and when eighteen years old joined the Congregational church. As a S. S. teacher he attracted the attention of Hon. N. F. Dixon, the superintendent, who encouraged him to study law in his office. But he became convinced that his place was in the ministry, and aided by his pastor, Rev. G. L. Clarke, he took a four years' course at Yale Divinity School, devoting the extra year largely to economics and philosophy. Plymouth Church, Columbus, O., then called him to its pastorate in May, 1889. He continued his studies in connection with the Ohio State University, and received the degree of M. A. four years later. The Columbus church was in a critical condition, though it had enjoyed the services of such men as Dr. Gunsaulus and Dr. Hiatt. The tide of population had left it somewhat isolated, and it was burdened by a heavy debt. Under Mr. Milne's leadership the location was changed, a new building erected, the debt paid, and after ten years of service he leaves a strong, united, aggressive church, free of debt and

trained to service. No stronger commendations could be given than those presented by this church and by his brethren in the ministry.

The paper read before the council at Duluth by the pastor elect was remarkable for its clearness, comprehensiveness and force, and it is evident that the thoroughness and logical acumen which belong to his race are well developed in this Scotch-American theologian. Duluth has a large Scotch population and the slight accent noted in Mr. Milne's speech will be to them an additional charm. He impressed the council as a man of tact and judgment, trained to self-reliance and admirably fitted for the leadership of this church, with its peculiar problems. As for his business ability, it is enough to say that he is an Aberdonian. The churches in Duluth Conference are all small, the combined membership of the eight others about equaling that of Pilgrim Church, Duluth. But most of them are now equipped with pastors, at least temporarily, and will have a great influence in this rapidly developing country. With renewed prosperity, the outlook for our churches in this part of the State, and for Pilgrim in particular, is full of promise.

E. M. N.

#### OF SPECIAL NOTE THIS WEEK

A thorough-going revival in Creston, Ia. Over 100 family altars set up.

Child consecration replaces infant baptism in a New Jersey church.

Early Christian training develops an ideal chief of police in Worcester.

Significant church dedication in Southern California.

#### AN ORDINATION IN VIRGINIA

There are but two Congregational churches in the Old Dominion State. One of these, Falls Church, 10 miles from Washington, has been pastorless for over two years. The calling of a council to ordain Mr. Arsene B. Schmavonian in this charge was thus in itself an important event. Additional interest grew out of the personality of the candidate. Mr. Schmavonian is an Armenian, the son of a missionary. A graduate of Hartford Seminary, he had hoped to preach in his native country. The way to that being closed he accepted a call to this pastorate June 1. The 10 churches and individuals composing the council unanimously approved the ordination. Rev. E. F. Sanderson of Beverly, Mass., preached the sermon. Mr. Schmavonian's account of his belief and experience was strikingly interesting to the large congregation. An address of welcome was made by Rev. D. L. Rathbun, the local Presbyterian pastor.

#### NEW ENGLAND Massachusetts

BOSTON.—Visiting preachers are beginning to be in evidence. Last Sunday's list included Dr. H. A. Stimson at Park Street, Dr. W. E. Barton, who was warmly greeted by his former parishioners at Shawmut and preached a noteworthy sermon on The Judgment to Come, and Rev. G. E. Martin, D. D., at Old South. At the Shepard Memorial, Cambridge, there was eagerness to hear Prof. A. C. McGiffert of Union Seminary. Rev. W. W. Ranney preached at Harvard, Brookline.

WINCHESTER.—The vacation supplies are: Rev. Messrs. E. F. Wheeler, Doremus Scudder, G. A. Tewksbury and J. C. Antliff.

NORTH READING.—At the annual meeting of the society it was found that the accumulated indebtedness was nearly \$275. This was cleared off recently, and a balance placed in the treasury by a birthday gift plan proposed by the pastor, Rev. E. E. Colburn. He remains at home during July and August, and will take his vacation in September.

LOWELL.—Highland. Rev. C. L. Merriam, who has been unusually successful with a Boys' Brigade, has recently camped out for a week with his boys. The average daily attendance was 30. They were accommodated under five large tents. The daily exercises included a Bible lesson and a military drill. On Sunday Mr. Merriam arranged an exchange with Rev. Bernard Copping of Acton, the nearest pastor, and at the head of the brigade marched two miles to church, where they were the recipients of much attention.

WORCESTER.—Second Swedish recently laid the corner stone for a new edifice. During the four years' pastorate of Rev. John Udd, the membership has grown from 54 to 180.—Union. Dr. J. E.



Tuttle will spend his vacation at his summer home in Sutton.—*Park.* Rev. I. L. Wilcox has gone to Buffalo, N. Y. for his outing. Dr. Eldridge Mix, R. M. Taft and Mr. Burlington are supplies. The evening service will be omitted.—*Hope.* Rev. E. W. Phillips will spend August in Nelson, N. H. Supplies are: Rev. R. M. Taft, Evangelist H. B. Gibboud, Miss Emily Wheeler and W. P. Maylott. All the services will be maintained.

**NORTH BROOKFIELD.**—*Union* has sustained a great loss in the death of Dea. James Miller, who passed away July 12 at the age of 76. He had held the office of deacon for 39 years and had been clerk since 1861. He was made deacon *emeritus* the first of this year. He was one of the oldest and most trusted citizens and by his long service in church, business and social life had won distinction as a model of integrity and uprightness. He will also be greatly missed in the surrounding towns. Public services held July 15 at Tucker Memorial Church were largely attended. Rev. J. J. Spencer officiated, being assisted by Rev. G. S. Dodge of Worcester. The casket was covered with the American flag, as the deceased was a veteran soldier. The remains lay in state in the chapel of the church from 3.25 to 4 o'clock, the bearers being guards of honor. Many public and business buildings were closed during the funeral.

**SPRINGFIELD.**—*Eastern Avenue.* The council called to consider the resignation of the pastor, Rev. R. H. Bosworth, voted to recommend that he leave Oct. 1, provided the church pay full arrears of salary, and also that a committee of five representative persons shall consider the problem of the church's future and make recommendation to an adjourned meeting of the council. The pastor's faithful service was heartily indorsed.—*First.* Dr. Moxom recently preached an interesting sermon contrasting the types of religious thought represented by D. L. Moody and George Adam Smith. A union service in the interest of Atlanta University, with singing by the students, attracted a large Sunday evening audience.

**WESTFIELD.**—*Second.* At a union service the retiring pastor, Rev. L. H. Blake, preached a sermon reviewing the 18 years of his pastorate, both in church and town. The edifice will be closed till Aug. 1.

The women of the Deerfield church are providing refreshments and entertainment at the chapel every Wednesday evening during the summer.—*The North Adams church* joined recently with the Methodists to listen to a sermon by a former pastor, Rev. Washington Gladden, D. D.—*In Agawam* the C. E. Society has purchased a new piano for the church.—*Two beautiful pictures* have been presented to the Blandford church, to be hung in the chapel.

#### Maine

**NEWCASTLE.**—A memorial window has been placed in the church in memory of Capt. Isaac Dodge, who was deacon from 1890-96. It is the gift of Mrs. Isaac Dodge, is from Redding, Baird & Co. of Boston, and is one of the most costly and beautiful memorials in the State. It is made almost wholly of the celebrated Bristol glass, and is rich in color tones. The design of the central and largest section is an immense growth of Easter lilies.

**NORRIDGEWOCK** is looking forward to the building of large pulp and paper mills on the side of the river where the church is situated. The resulting increase of population will be a great help to the church, which has had to labor under discouraging conditions, since the drift of population has been away from it.

**DENMARK.**—Much religious interest results from the labors of Rev. James Wharton, who assisted the pastor for three weeks. This church and that of Brownfield are yoked, and the pastor and family are trying the experiment of living alternately at each parsonage.

The State Conference is to be held in Augusta in October. In the absence of any pastor Rev. E. L. Marsh of Waterville is to be chairman of the committee of arrangements. He has been sending out letters to the leading pastors asking for suggestions as to the program.

Repairs to the extent of \$1,000 are to be made on the church buildings at Machias.

#### New Hampshire

**MANCHESTER.**—*First.* A farewell reception to the valued pastor, Dr. T. E. Clapp, was attended by crowds of his own parishioners and by representative clergy and citizens, thus attesting the high place he has won in the community during his five years' pastorate. The members of the parish presented to Dr. and Mrs. Clapp a purse of \$200, a hand-painted loving cup to Mrs. Clapp and a bouquet to her husband from a class of young ladies, who style themselves the Violet Class.

After the recipients had evinced their appreciation of the gifts, others felicitously addressed the company. Dainty refreshments were served and the spacious reception rooms of the parish house were made beautiful with flowers and ferns. Dr. and Mrs. Clapp leave Manchester accompanied by the deep regret and earnest prayers of hosts of friends.

**SALMON FALLS.**—Temperance interests are not suffered to flag during the summer. A union service was lately held, with an interesting address by Rev. Mr. Hilliard of Boston, secretary of the Church Temperance Society. The village pastors followed with timely words.

**HAMPTON.**—Improvements now going on in the edifice include hard wood pews and the moving of the organ from the gallery to the vicinity of the pulpit.

**ALSTEAD** has made a greater relative gain during the last year than any other church within its conference. Rev. I. S. Stuart continues pastor.

The churches of Cheshire County are being supplied according to exigencies by workers from the Y. M. C. A. The Keene association recently received a gift of \$5,000 from the estate of the late Edward C. Thayer, which assures the payment of its mortgage indebtedness and quite places the organization on its feet.

A new upright piano has been secured for the church in Bethlehem.—*The State Association* will hold its annual meeting Oct. 17-19 in Manchester.

#### Connecticut

**CHESTER.**—Rev. Alexander Hall has just closed a pastorate of 13 years here, during which he has been prominent in temperance as well as other church work. Though the population of this town has steadily decreased, the membership during these years has risen from 228 to 271, with only six absent. The church plant has also been remodeled and improved at a cost of \$2,500 and a debt of \$1,000 has been paid.

**MANSFIELD.**—Last winter Rev. Dr. Chamberlin of New York generously offered the gift of a pipe organ upon certain conditions, which have been cheerfully complied with. Next month it will be located in the rear of the pulpit, and work has been begun to prepare the place, many contributing their services who are not able to give money towards the improvements.

**BRIDGEWATER.**—The C. E. Society has presented to the S. S. library the set of 16 missionary books which is being introduced by the Yale Mission Band. Rev. Warren Morse, who has supplied the pulpit during part of his course at Yale Seminary, assumed full pastoral charge on his graduation.

**LIBRON.**—The attendance has been the largest for years with a special interest among the young people since Rev. E. B. Robinson of Yale assumed the pastorate. A patriotic service was held July 9, to which all the town officers were invited. Mr. Robinson is preaching regularly at Versailles also.

**MT. CARMEL.**—Rev. Howard Mudie received 31 new members at the July communion, 16 of them men. Ten came on confession. The S. S. membership has increased 43 per cent. over the previous quarter.

**EAST HAMPTON.**—At a special meeting of the Whatsoever Circle of King's Daughters it was voted to give the \$250 raised at the recent fair for the improvement of the church green.

**WHITNEYVILLE.**—At the last communion four who joined the church just 50 years ago renewed their covenant. Five others were present who had been members over 50 years.

#### MIDDLE STATES

##### New York

**GROTON.**—Rev. D. H. Craver, who was installed as pastor of this church July 6, graduated with the last class from Auburn Seminary and was ordained by Albany Presbytery. He will obtain dismission from the presbytery to Central Association of New York.

#### New Jersey

**UPPER MONTCLAIR** has voted to allow parents to present their children for public consecration to the Lord without the use of baptism water or formula. One child has been so consecrated, and the ceremony left a very pleasant impression.

**MONTCLAIR.**—*Swedish* has broken ground for a new house of worship, which will be erected this fall in a fine central location. Rev. C. G. Ellstrom is pastor.

#### Pennsylvania

**WARREN.**—*Swedish* will make an effort to secure for a church home the old but finely located building of the Presbyterians, which is offered, with lot, for \$6,000.

First Church, Ridgway, has received, since Jan. 1, 23 members, 19 on confession.

#### THE SOUTH

##### North Carolina

**SANFORD.**—With the help of the Building Society this church, Rev. E. W. Stratton, pastor, has completed a building. Dedication services were held in June, when stirring sermons were preached by Rev. M. L. Baldwin in the morning, Rev. Orishatukeh Faduma in the afternoon and Rev. W. H. McNeil at night. In spite of opposition from without, the pastor has strengthened the church and made its future hopeful.

##### Georgia

Thomasville is sustaining a flourishing mission in one of the worst parts of the city with marked success.

#### THE INTERIOR

##### Illinois

[For Chicago news see page 82.]

**CHENOA** is prospering under the lead of its young pastor, Rev. J. P. Kerr. A service for the rededication of the repaired and beautified building and for the reception of members was held July 9. Superintendent Tompkins preached and aided in the communion service, giving the pastor the right hand of fellowship. Eleven were received into fellowship. The occasion was deeply interesting. In the evening Dr. Tompkins preached a patriotic Christian sermon, with H. M. illustrations. The church has put in a \$200 furnace, papered the walls, put in electric lights, laid new carpets and exchanged its pews for assembly chairs.

**ROCKFORD.**—*First* will omit services for a few weeks to make necessary repairs. The new pastor, Rev. F. H. Bodman, is expected to begin work Aug. 20.

**FARLOW GROVE.** Rev. Richard Edwards, pastor, has enjoyed a work of grace that resulted in 32 accessions. Rev. F. A. Miller held meetings two weeks.

**PROVIDENCE.** Rev. C. L. French, pastor, received 17 members July 2, all but four on confession. Their ages ranged from 11 to 70 years.

**VIENNA.** Rev. W. K. Bloom, pastor, has bought a lot and expects to put up a building soon. Mr. Bloom also serves the church in Creal Springs.

The Church and Ministerial Bureau of Supply has made a slight change in its central operating committee. Owing to the resignation of Dr. J. C. Armstrong, Dr. A. R. Thain has been appointed to fill the place. The other members of the committee are Dr. James Tompkins, chairman, and Major Redington, secretary.

#### Indiana

**INDIANAPOLIS.**—*Brightwood.* A week of special evangelistic meetings closed July 1. Rev. E. W. Murray was assisted by Rev. Messrs. T. S. Smith, J. R. Mason and Levi White. Interest grew to the end. Rev. Thomas Smith addressed the shopmen of the Big Four Railroad at the "dead switch," in a large open air meeting.—*Covenant* is rejoicing in a grant and loan of \$1,500 from the C. C. B. S. An extra effort is being made to raise the balance of the building indebtedness. The church has a wide field and enthusiastic workers.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

—**Plymouth.** The government option in the church property was \$60,000, not \$45,000 as formerly stated. Prof. W. A. Bell, the new president of Antioch College, Ohio, has been a church officer for years and foremost in activity. Efficient as a member of the executive committee of the H. M. S. he has been of great service. His wife is president of the State W. H. M. U. They will spend the summer in California and on their return proceed immediately to Antioch College, which is Dr. Bell's alma mater. The city's memorial to the former pastor, Rev. O. C. McCulloch, is the Fresh Air Mission at Fair View. McCulloch Cottage, the main building, is again opened for the summer.—**Fellowship.** Rev. O. C. Helming, who will assume the pastorate in September, is a native of the city, his father being a well-known divine of the Reformed Church. This is the family home, and the young minister graduated at Butler College, and for several years before graduating at Union Seminary was a licentiate in the Presbyterian Church. His Atchison pastorate has resulted in a new and handsome edifice. Many Indianapolis friends will welcome his return.

**TERRE HAUTE.**—**First.** The resignation of the esteemed pastor, Rev. C. H. Percival, July 2, came as a great surprise to the congregation. Mr. Percival came here three years ago from Racine and has been a popular and useful pastor of the old church, which has been honored with the leadership of such men as Drs. Jewett, E. F. Howe, Lyman Abbott and J. H. Crum. The interests of the church have prospered under his judicious management.

**KOKOMO.**—The City Ministers' Association held a picnic July 4. The brethren indulged in the main act of pitching quoits, and Rev. C. W. Choate, the stalwart Congregational pastor, sustained his reputation for all-round ability by winning the game.

#### Michigan

Secretary Wishard's trip has been very profitable. At First and Plymouth Churches, Grand Rapids, he secured a large advance in the pledge for the work, and in conference with the lookout committee of the State society plans were laid for a thorough canvass of the State. Manistee church has raised enough to pay the salary of a missionary.

#### Wisconsin

**OSHKOSH.**—**First.** Mrs. John Hallam, the last of the charter members, died June 27 in her 83d year. Mrs. Hallam came to Oshkosh in 1849 and was one of the 12 persons who met in that year in a little schoolhouse for the purpose of organizing this church. Rev. E. H. Smith is now pastor.

**WINDSOR.**—Of the seven new members received on July 2, five were grandchildren of Edward Espenet, a descendant of the Huguenots. Rev. A. L. Loomis is pastor.

**BELOIT.**—**Second.** This year 25 children have been consecrated in baptism, and 25 new members received into the church. Rev. W. W. Sleeper is pastor.

#### THE WEST

##### Missouri

**BROOKFIELD.** at its recent annual meeting, reported prosperity in both spiritual and financial lines. A strong sentiment was manifested in favor of rebuilding the church at an early date. Rev. W. E. Todd is the enterprising pastor.

##### Iowa

**CRESTON.**—**First,** with the other churches of the city, has recently enjoyed a remarkable revival. Seven churches co-operated in the movement, the pastor of our church, Dr. D. P. Breed, being at its head. The apparent results are seen in the setting up of over 100 family altars, the organization of a Bible Study Union, with seven classes a week, in which are enrolled over 500 pupils, mostly adults, the conversion of over 500 souls and the reclaiming of 200 lapsed Christians. Three-fourths of the devotees of popular amusements have renounced them. This church, of its own motion, has taken positive ground against them, and is altogether happy in it. Fifty-six members were received at the last communion. The membership is 492, of whom 138 have been received during Mr. Breed's pastorate, largely on confession.

##### Minnesota

**ST. PAUL.**—**Pacific.** Rev. J. A. Jenkins has tendered his resignation, to take effect Sept. 1. It has been his purpose to stay in this pastorate three years, then to go East to prosecute further studies. During his service the membership has grown from 124 to 257. A mortgage of \$1,000 has been paid and the debt on the parsonage greatly reduced and put in such shape as to be easily disposed of. A floating debt of \$700 has also been paid.

**FARIBAULT.** during the five years' pastorate of Rev. G. S. Ricker, has received 144 members, of

whom 67 came on confession. The present membership is 367. The benevolences have been upwards of \$6,000 and the home expenditures about \$14,000. Faribault is a beautiful Western city, and the church offers an attractive field.

**LAKE CITY** received nine new members, all on confession, at its last communion, making 209 welcomed since Rev. E. B. Chase began his pastorate seven years ago.

#### Kansas

**RUSSELL.**—Rev. D. J. Treiber of Sycamore accepts his call to this pastorate. The church will allow him to spend one Sunday each month with pastorless churches on the line of the Union Pacific Railway in the extreme western part of the State.

**STRONG CITY** has closed its fiscal year without debt and voted to ask considerably less H. M. aid for the coming year. Rev. H. E. Anderson accepts the invitation to continue pastor for another year.

**LAWRENCE.**—**Plymouth** adopted individual cups at the communion service and the plan of free seats, raising the funds for annual expenses by subscriptions.

**COLWICH.**—After an interim of some months in its public meetings, caused by removals, the church now has pastoral service half the time.

**FOWLER.**—The new house of worship, drawn 42 miles by team from Montezuma, was dedicated about July 1.

H. M. Superintendent Broad recently visited the pastorless churches on the central western frontier, and arranged to provide each hereafter with some regular pastoral care.

#### Nebraska

**OMAHA.**—**First.** The morning hour July 2 was devoted to a memorial service for Mrs. A. F. Sherrill. The pastor, Rev. H. C. Herring, paid a tender tribute to her memory and spoke appreciatively of the work done in and for the church by Dr. Sherrill and his wife during the critical period in its history. Mrs. Sherrill for one or two seasons had charge of the primary department of the Crete S. S. Chautauque. A wide circle of friends throughout the State mourn her loss and sympathize with the bereaved husband.

**BLOOMFIELD.**—The interests of the church are growing so that the people are deeply anxious that Rev. Charles Anderson shall be able to give his whole time to this field and Halestown, and that Addison may be cared for in connection with another field. For this they are willing to increase their subscriptions largely. Mr. Anderson has been unanimously and heartily invited to continue a second year. During his first 35 persons have united, most of them on confession.

**FAIRMONT.**—Rev. G. D. Tangeman, finding his health constantly failing, insisted upon the acceptance of his resignation. The church, which at first had voted a vacation of three months, reluctantly acceded, that he might recuperate free from care.

Continued on page 97.

#### A Wholesome Tonic

##### Horsford's Acid Phosphate.

Dr. S. L. WILLIAMS, Clarence, Io., says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."



## HIGH-CHAIR JOYS.

There are people in this city mean enough to give a child an uncomfortable High-chair on the plea that he won't complain about it.

We believe that it costs no more to add comfort if you sell enough High-chairs to pay for making a really fine design, anatomically accurate, with the correct angle of back, incline of seat, height of arm, etc.

We have brought out such a High-chair on chance, as it were, and offer a view of it here. The seat is recessed, and the child enjoys his comfort now after his daddy's own formula.

This is only one of a thousand little attentions which we try to show our customers. There are countless things here which no other furniture house pretends to supply. Really it pays to avail of such extensive facilities when you purchase.

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RUGS, DRAPERIES and FURNITURE,

48 CANAL ST., BOSTON.

## "The Laborer is Worthy of His Hire."

But a wage-earner can earn more if he has vigorous health. The blood is the life-giving and strength-making part of the system. If it is pure, all is well; if not, it should be purified with Hood's Sarsaparilla, which makes the weak strong.

**Hood's Sarsaparilla**  
Never Disappoints

## Dessert

FOR TO-DAY

Lemon Jelly made with Keystone Silver White Gelatine. Recipe for this and many other delicious desserts in every box.

If your grocer can not supply you send us his name and we will send you a sample package free with recipes by the leading cooks of the country. A full size box mailed for 15 cents.

MICHIGAN CARMEL WORKS,  
Detroit, Mich.  
The largest makers of gelatine in the world.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**Persons desiring board** in a quiet country village can address Box 126, Cummington, Mass.

**Wanted** at once, home by adoption for fine boy, four months old, of excellent parentage. Address Box E, The Congregationalist, Boston.

**Wanted.** A place in the country for a boy of 14 to do chores during the summer for his board and fares. Address Rev. William R. Campbell, 72 Alleghany St., Roxbury, Mass.

**For efficient unemployed clergymen,** teachers, school and college graduates, I have congenial, profitable and permanent work. Joseph D. Bartley, Bradford, Mass.

**Private Tutor,** with two years' experience, desires a position in or around Boston. Terms reasonable. Most satisfactory references furnished. Address J. B., care of The Congregationalist.

**Boarders** at the Lay College, Crescent Beach, Revere, near the State Boulevard and bath house. Rooms from \$1 to \$3 a week. Board \$3 for ladies, \$3.50 for men. Address Ella Furness, Lay College, Revere, Mass.

**Wanted a field of labor** in the Congregational church where a fully competent and well-informed minister cheerfully devotes himself to the work of saving souls. He is abundantly well informed and at present a member in good standing of a large M. E. Conference. He is not particular as to locality or salary, as his prime object is to do good where good is most needed to be done. He is perfectly willing to accept any call for a period of even three months, and will be glad to hear from any one desiring such a work. Please address Rev. Jas. North, 6 Garrison Ave., "Walbrook," Baltimore, Md.



Continued from page 96.

His three years' ministry here has been one of rare devotion.

Rev. G. J. Battey of Hemingford lately spent a week in special meetings with his out-station at Reno, 30 miles distant.—Eagle has paid a debt on the building, and Rev. B. F. Dittenbacher leaves the church financially free.

## Colorado

COPE.—Six churches and nine Sunday schools on the plains 150 miles east of Denver are separated by long distances from other Congregational churches. H. M. Superintendent Sanderson, Rev. H. M. Skeels and S. S. Superintendent Bush held for three days in a grove at this point an assembly for these churches. People came 40 miles in wagons and lived in tents. Ninety were present at one service. Profitable meetings were held and conversions reported.

CRIPPLE CREEK.—Recently nine members were received, four on confession. For more than three years at each communion new members have been admitted. Rev. G. W. Ray is pastor of this growing church.

## Oklahoma

WELLSTON.—A grant for church building and a loan for parsonage have been voted by the C. C. B. S.

FOREST.—A grant from the C. C. B. S. encourages this church, and the building will be pushed as soon as harvest will permit.

## PACIFIC COAST

## California

LOS ANGELES.—First dedicated its house of worship July 9; the services were conducted by the pastor, Dr. W. F. Day, and the prayer of dedication was by Rev. J. T. Ford, late H. M. superintendent for Southern California. The house was occupied 10 years ago, but on account of a heavy indebtedness, which has just been removed, the act of dedication was deferred. Eighteen thousand dollars have been paid during the present pastorate, the last \$11,800 July 1, the pastor leading with over \$1,000 in cash. The dedicatory hymn was written by Rev. Edward Hildreth for the anticipated dedication in October, 1889, but had lost none of its rich flavor during the 10 years of waiting.

## Washington

A lecturer who can increase his audiences during six successive evenings deserves to be called phenomenal. Such has been the experience of Mr. J. M. Koehne in delivering his Nazarene lectures in Tacoma. The largest church, 1,700 capacity, could not accommodate the eager crowds on the last evening. The secret? It's Koehne; that is all. His lectures are popular accounts of Christian history, ably constructed, beautifully embellished, powerfully delivered. Their great charm lies in the finished thought presented. They will bear more than a single hearing. Having completed his successful season on the Pacific coast, Mr. Koehne goes to Oxford, Eng., where he will continue studies relative to his theme.

For Weekly Register see page 98.

## Biographical

## ELISHA D. SMITH

Mr. Smith, who died in Menasha, Wis., July 7, was born in Brattleboro, Vt., March 29, 1827. At seventeen years of age he began his business career, first in Brattleboro and later in Boston and Woonsocket, R. I., where he married Julia A. Mowry, Oct. 24, 1850. The next day the young couple started for Wisconsin by the slow modes of travel common then, arriving in Menasha the next month. Here for nearly fifty years Mr. Smith has been a leader in everything that is best. For about two years he followed mercantile pursuits, and then started the Wooden Ware Manufactory, which under his hand has become the largest institution of the kind in the world. For many years he was a corporate member of the A. B. C. F. M. and one of the directors of the Wisconsin H. M. S. He was also a trustee of Ripon College and of other institutions of learning in the State. He had been chosen a delegate to the next International Council. He was a generous supporter of all our benevolences and a leader in getting others to give. In Menasha the beautiful Public Library and the parks are his gifts to the city, and both will keep his memory green in the hearts of the common people who loved him. He was most marked for his quiet helpfulness. He was a father to the whole community. He, like old Job, could truthfully say: "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him

that was ready to perish came upon me; and I caused the widow's heart to sing for joy." His wife, two sons and a married daughter survive. In response to a proclamation by the mayor, the business places were closed on the day of the funeral.

In the list of degrees printed last week it must have been hard for the friends of Rev. Lucien H. Frary of Pomona, Cal., to recognize him under the disguise of Rev. Lucius F. Fray. We would, therefore, start him afresh and correctly in his doctorate of divinity conferred by Dartmouth.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COOK.—In Bridgewater, May 19, at the home of her son-in-law, Rev. I. A. Smith, Mrs. Sarah D. H. Cook, widow of Amos Cook, aged 83 yrs. A loved and loving mother.

PEABODY.—In Los Angeles, Cal., June 27, Mrs. Mary L. Peabody, aged 82 yrs. For 14 years, beginning in 1841, Mr. and Mrs. Peabody labored under the auspices of the American Board at Erzerum, Armenia. They were then transferred to Constantinople, spending five years in that city. Failing health compelled their return to America, and after the death of her husband Mrs. Peabody with her children removed to California. In 1886 Mrs. Peabody took charge for a short time of mission work among Armenians in Fresno, Cal., finding in the colony families whom she had known in Armenia.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

AN ADVANTAGE GAINED.—There can be no question of the great value afforded to customers who carry their orders to an establishment with the greatest facilities. A good illustration of this is seen at the Paine Furniture Warehouses. There are scores of pieces of furniture here which no other furniture house pretends to supply. Dealing in furniture of every description for the largest class of trade, they are able to give more for the same money than any other house.

A VERY attractive book entitled Homes and Tours has just been published by the passenger department of the West Shore Railroad. It is profusely illustrated and describes in an able manner the region of the Catskills and the other parts of New York State noted for its many summer resorts.

## New Edition of a Famous Work.

BESIDE THE BONNIE  
BRIER BUSH

BY IAN MACLAREN.

The complete work, specially authorized, beautifully illustrated, handsomely printed, and adapted to the understanding of American readers.

PRICE, 5 CENTS, POSTPAID

This edition (which is published with the consent of the author) has been prepared for those who cannot readily understand the Scotch dialect. In this volume all difficult words and expressions have been translated, and it is hoped that the wonderful charm of MacLaren's most noted production may thus, to a certain extent, be unlocked to many who might otherwise pass it by without a reading.

OTHER FAMOUS BOOKS  
5 CENTS EACH, POSTPAID.

Intra Muros.—This "Dream of Heaven" is a truly remarkable and comforting work.

Ten Nights in a Bar-Room.—The most powerful temperance story ever published.

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## Weekly Register

## Calls

ALLEY, Nathan S., Bridgewater, N. Y., to Carthage. Accepts and is at work.  
 BAKER, Ernest L., formerly of Dracut, Mass., accepts call to Center Harbor, N. H., and is at work.  
 BARNARD, Henry T., recently of Bradford, Vt., to Barton. Accepts and is at work.  
 BODMAN, Fred'k H., Yale Sem., accepts call to First Ch., Rockford, Ill.  
 BROWN, Eliot W. (Presb.), recently of Dubuque, Io., to Glen Ridge, N. J.  
 DAVIDSON, Wm. E., formerly of Delavan, Wis., to St. Charles, Ill. Accepts.  
 GOFFIN, J. W., Howick, Ont., to Wingham. Accepts.  
 HALLETT, Horace P., Ayer, Mass., to Ashfield.  
 HARPER, Thos. H., Newkirk, Okl., to Oklahoma City. Accepts.  
 HEATHCOTE, Arthur S., Blue Hill, Neb., to Springfield and Selma.  
 HILL, Jesse, Wakemans, O., to Medina.  
 LEAVITT, Fred'k W., Andover Sem., to West Point, Neb. Accepts, to begin at once.  
 LEE, Frank T., Douglas Park Ch., Chicago, Ill., to Asbury Ave. Ch., Evanston. Accepts.  
 MAKKELE, H. L., to Rico, Col. Accepts.  
 MCKINLEY, G. A. (M. E.), Sumner, Neb., to Westfield, Io. Accepts.  
 PEARSON, Thos. J., Herlington, Kan., to North Topeka, as acting pastor. Accepts.  
 PUTNAM, Geo. H., to Cong'l and Berean Chs., Nora, Ill. Accepts.  
 SIMMONS, Wm. B., Algonquin, Ill., to White Cloud, Kan. Accepts, to begin Jan. 1.  
 VERNON, Ambrose W., Hiawatha, Kan., to First Ch., E. Orange, N. J.  
 WATERS, N. M. (M. E.), Evanston, Ill., to Binghamton, N. Y.  
 YOMAN, J. Herbert, Wareham, Mass., to Tewksbury. Accepts.

## Ordinations and Installations

COCHRANE, Robert H., o. and i. N. Weare, N. H., June 29. Sermon, Rev. J. W. Churchill, D. D.; other parts, Rev. Messrs. E. C. Smyth, D. D., H. H. Wentworth, H. P. Gardner, W. S. Randall, T. C. H. Bouton and W. T. Bartley.  
 MILNE, Alex., Pilgrim Ch., Duluth, Minn., July 10. Sermon, Dr. L. H. Hallock; other parts, Rev. Messrs. E. M. Noyes, A. B. Beach, F. D. Bentley and C. H. Patton, D. D.

## Resignations

BLOMQUIST, Chas. F., Fosston, Minn.  
 JENKINS, J. Alex., Pacific Ch., St. Paul, Minn., to take effect Sept. 1. He will resume theological studies.  
 JENKINS, David T., Hillsboro and Keio, N. D.  
 KOKER, Jordan M., Springview and Dustin, Neb., to study at Chicago Sem.  
 MERRIAM, Geo. F., Greenville, N. H., after a pastorate of 34 years.  
 NELSON, Gustave W., Port Angeles, Wn.  
 PANNELL, Cary H. H., Tannersville, N. Y., to take effect Sept. 1.  
 PECK, Henry P., Milford, N. H., after a pastorate of seven years.  
 POETON, Josiah, Taylor, Neb., because of trouble with his eyes. Resignation will take effect Sept. 1.

## Dismissals

BOSWORTH, Richard H., Eastern Ave. Ch., Springfield, Mass., July 1.  
 CLAPP, T. Eaton, First Ch., Manchester, N. H., July 12.

## Summer Supplies

ANDERSON, Ralph W., Doane College, at Kilpatrick, Neb.  
 BARNES, Stephen G., Longmeadow, Mass. (See Wright, Richard).  
 BEARDSLEE, F. J., Clark S., Hartford Sem., supplies at East Hartford, Ct.  
 CALKINS, Wolcott, Newton, Mass., at Pilgrim Ch., St. Louis, Mo.  
 CRAM, E. E., at Pillsbury, Burtrum and Grey Eagle, Minn.  
 ELLMS, Louis, recently of Newcastle, N. H., supplies at Parade and So. Barnstead.  
 FOSTER, Frank, Memorial Ch., St. Louis, Mo., at Green Mountain Falls, Col.  
 LUTZ, Adam R., formerly of Monroe, Ct., at Bethlehem.  
 POGUE, John A., for the rest of year, at Kensington, N. H.  
 WRIGHT, Richard, Windsor Locks, Ct., and BARNES, Stephen G., Longmeadow, Mass., take vacations by an exchange of pulpits for some weeks.  
 WILLIAMS, H. De Witt, Glenwood Ch., Hartford, Ct., performs pastoral duties at Asylum Hill Ch., during the absence of Dr. Twichell.

## Miscellaneous

BEATON, David, pastor of Lincoln Park Ch., Chicago, Ill., on revisiting his early home in St. Johns, N. F., after an absence of 13 years, was given a cordial reception at the Congregational church.  
 BURNHAM, Michael, Pilgrim Ch., St. Louis, will preach two Sundays at Plymouth Ch., Denver, and spend the rest of his vacation in Mass.  
 DAY, Wm. H., Aurora, Ill., will spend the summer in England, supplying part of the time for Dr. Barrett at Norwich.  
 FISHER, Herman P., of Crookston, Minn., spends Aug. in New England, a part of the time at Amherst and Hartford.  
 FISK, Dan' M., recently resigned from the Compton Hill Ch., St. Louis, is spending his vacation at Napoleon, Mich., and will begin his new work with the First Ch., Topeka, Kan., Aug. 20.  
 GERRIE, Andrew W., and his wife were tendered a farewell reception July 10, just before leaving W. Torrington, Ct., for Europe. They received many words of regret at the severing of the pastoral connection, and a purse of gold.  
 HARDING, Wm. F., Orland, Ind., is to have charge this year of the Bible Institute, Island Park Assembly, Rome City, which begins July 26.  
 KLOSS, Chas. L., Webster Groves, Mo., accompanied by his wife and Dr. A. K. Wray, will travel this summer in Europe.  
 MCKINNEY, Sam'l T., St. Louis, will visit Canada and Pennsylvania during his vacation.  
 NELSON, John W., Hastings, Neb., will utilize his rest time, as last year, at the Chicago School of Oratory.  
 NEWELL, Arthur F., was given a bronze bust of Wagner at a reception marking the close of his six years' pastorate at Lincoln, Neb.  
 PATTON, Cornelius H., First Ch., St. Louis, will join his family at the White Mountains about Aug. 15.  
 ROULIFFE, Chas. H., was visited at his home by a number of friends, who presented him with an address, on his retiring from the pastorate of Western Ch., Toronto, Can. Mrs. Rouliffe received a purse of money.  
 VAN WAGNER, Allen J., and his wife, were surprised at their home on the anniversary of their marriage by a large number of parishioners and friends, who presented them with beautiful gifts.  
 VIETS, Gervase A., who has been employed under the N. Y. H. M. S. new work in the Bronx District, is now at 67 Arch St., Springfield, Mass.

## Accessions to the Churches

Conf.	Tot.	Conf.	Tot.
CALIFORNIA			
Claremont,	6 14	Springfield, Hope,	1 9
Mt. Valley,	1 5	Whitman,	3 4
Perris,	1 5	Worcester, Adams,	1 3
Redlands,	2 9	Sq.,	1 3
San Jose,	8 8	Old South,	4 8
San Jose,	8 10	Para.,	1 3
Santa Ana,	3 3	Piedmont,	6 14
Scott Valley,	3 3	Pilgrim,	2 8
CONNECTICUT			
Ansonia,	9 9	Plymouth,	6 6
Cheshire,	5 5	Summer St.,	6 6
East Windsor,	1 4	Union,	3 10
Enfield,	4 6	MINNESOTA	
Essex,	2 5	Faribault,	— 6
Hartford, Fourth,	3 4	Lake City,	9 9
Park,	— 4	St. Paul, Pacific,	— 3
Kensington,	— 4	St. Anthony, Park,	6 6
Kent,	— 8	MISSOURI	
Mt. Carmel,	21 31	Kidder,	1 4
New Haven, Dwight,	— 6	Sedalia,	— 12
Place,	— 6	St. Joseph, Taber-	— 15
Salisbury,	6 11	nacle,	15 15
Simsbury,	4 5	St. Louis, Hyde Park,	— 6
Trumbull,	5 6	Olive Branch,	7 13
Watertown,	7 12	Hope,	1 8
West Hartford,	3 3	NEBRASKA	
West Winsted,	1 4	Clay Center,	4 6
GEORGIA			
Atlanta, Central,	4 7	Hay Springs,	— 5
First,	— 4	Irvington,	— 3
ILLINOIS			
Aurora, New Eng-land,	2 7	Newcastle,	— 9
Cheneca,	— 11	Warren,	— 9
Chicago, Covenant,	2 4	NEW HAMPSHIRE	
Englewood, North,	3 3	Bennington,	4 4
Forestville,	6 6	Concord, First,	3 8
Fellowship,	9 18	South,	2 3
Madison Ave.,	4 4	Lebanon,	8 9
New England,	— 5	Littletown,	8 9
Ravenswood,	— 8	Plymouth,	4 4
Union Park,	3 12	NEW YORK	
Waveland Ave.,	— 7	Albany, First,	5 13
Earlville,	2 4	Ithaca, First,	— 24
Farlow Grove,	32 32	New York, Pilgrim,	7 7
Oak Park, Second,	3 3	Pulaski,	5 5
Third,	2 3	NORTH DAKOTA	
Providence,	28 36	Fargo, Plymouth,	— 4
IOWA			
Crownwell,	6 7	Harwood,	— 7
Des Moines, Pilgrim,	7 9	OKLAHOMA	
Grinnell,	2 6	Kingfisher,	5 5
Marion,	2 2	Medford,	— 5
Newell,	2 3	Wellston,	— 6
MAINE			
Bath, Winter St.,	7 7	Weatherford,	— 18
Craneberry Isles,	13 21	VERMONT	
Denmark,	4 4	Orwell,	— 4
Gorham,	4 4	Salisbury,	3 3
Little Deer Isle,	4 4	Shoreham,	8 8
North Anson,	3 3	WISCONSIN	
Portland, Second Parish,	4 7	Appleton,	14 20
MASSACHUSETTS			
Boston, Boylston,	3 5	Bloomer,	— 5
Maverick,	1 5	Durand,	4 5
Brockton, Porter,	5 5	Neillsville,	5 5
Clinton,	20 23	Two Rivers,	— 8
Everett, First,	4 5	Two Creeks,	— 3
Fall River, Central,	11 11	Windsor,	7 13
Granby,	3 5	OTHER CHURCHES	
Haverhill, Union,	3 3	Buffalo, Wyo.,	— 9
Lowell, French,	— 7	Deadwood, S. D.,	— 8
Kirk St.,	9 20	Deer Creek, Kan.,	8 8
Middleboro, Central,	1 3	Richfield, O.,	12 14
Roxbury,	7 7	Steamboat Springs,	— 9
Somerville, Broad-	2 3	Col.,	— 12
way,	3 6	Tacoma, Wn. First, 14	— 15
Springfield, First,	1 5	Traverse City, Mich.,	— 6
Conf., 575; Tot., 1,067.			
Total since Jan. 1: Conf., 5,830; Tot., 12,006.			

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## The Business Outlook

General trade conditions are most favorable. The important features of the immediate past are: exceptionally large railroad earnings for June and the six months, an enormous export trade for the first half of the year, the figures showing it to be practically equal to the unprecedented totals of last year. The July report of the Agricultural Department at Washington was favorable and the outlook in the industries is most favorable. In all industrial lines activity is great and a number of wage increases have come to notice.

Although reflecting the usual summer quietude, the iron and steel trade boom shows practically no abatement. Although the iron blast furnace report for July 1 points to the largest production on record, the available stocks of pig iron are down to less than one week's supply. Dry goods, boots and shoes and lumber are all in active demand and the general price situation is very firm.

In Wall Street the stock market has ruled quiet, with a sagging tendency to values. An improvement in Saturday's bank statement caused some buying to cover short contracts by the bears, but it seems a difficult matter to work up and maintain a genuine bull market. The consensus of opinion, however, is that higher prices all around will be seen in stock values in the very near future. Copper stocks in Boston are strong.

## More Messages from Subscribers of Many Years

My husband subscribed for *The Congregationalist* after the *Recorder* changed its name, having taken the latter five years before this change. It still comes to me through my brother, and I hope I shall be able to read it during the short time I am spared, being past fourscore years, living on the borderland. Your paper has been a very helpful messenger. May it prosper in its usefulness.

MRS. WILLIAM WILLARD.

Keene, N. H.

On the completion of fifty years of faithful, noble service, my congratulations to you, to your publishers, editors, contributors and readers. I have known you well from the first, and before you had any being I well knew that many were longing for your advent and were planning for it. For years before that I had been a constant reader of the *New England Puritan*, which was always rich in material, the champion of orthodoxy, the paper to which many foremost defenders of the faith brought their best and ripest thought. There were giants in those days. Parsons Cooke, the proprietor and editor, was in himself a host—learned, fearless, positive, aggressive. I think his fidelity to Christ was never impeached. But as I remember theologians, of whom Professor Park was a distinguished representative, had little chance to speak through his columns. The spirit of anti-slavery and of reform was in the air, but found slight recognition in that quarter. There was much dissatisfaction. One saintly man of highest scholarship, now long dead, remarked in my hearing: "We must have an organ that better represents the Christian thought and the great reforms of the day." To him, I believe, you are not slightly indebted for your origin and early success. In a few weeks all at once you sprang into life full grown, completely armed. Your first editors and chief contributors were among the deepest thinkers and practical workers of the time. From their day to this you have been a reformer and teacher of unquestioned fidelity and success. Possibly you have made mistakes, but you bear criticism well, and are evidently always on the lookout for larger opportunities and the chance for improvement. May the coming years witness the constant growth of your influence for good

among the people, and greatly enlarge your power to enlighten and bless the world.

Hinsdale, Mass.

J. C. SEAGRAVE.

I think that I am one of the oldest, if not the oldest, subscriber yet heard from. I am eighty-one years old and began taking the paper when it was first started by Jonathan Woodbridge and called the *New England Puritan*. I have been a constant subscriber and reader ever since. The paper is like an old friend whose weekly visits I welcome with pleasure.

Spencer, Mass.

CHANDLER TAFT.

I have read *The Congregationalist* ever since published, a brother having taken it from the start. I have been a regular subscriber for forty-four years, I think, and while I have often seen other religious papers yet have never seen one that so completely "filled the bill" as yours. May it grow in grace and in circulation until it reaches thousands of families that do not take it and do not realize what a blessing they are losing in Christian life.

Whitman, Mass.

N. NOYES.

## The Church Prayer Meeting

Topic, July 23-29. The Grace of Humility.

Matt. 18: 1-4; 20: 20-28; Mark 7: 24-30.

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[See prayer meeting editorial, page 75.]

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